

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

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NEW SERIES
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THE BAPTIST RECORD ONE YEAR FOR ONE DOLLAR

FOR A SHORT TIME THE PAPER WILL BE GIVEN TO NEW SUBSCRIBERS ONLY FOR ONE DOLLAR FOR TWELVE MONTHS. THE REASON IS THIS: ACCORDING TO THE CONTRACT WITH THE PRINTER, WE CAN HAVE 2,000 MORE COPIES OF THE PAPER EVERY WEEK WITHOUT ONE CENT OF ADDITIONAL COST FOR PRINTING. AND SO WE ARE OFFERING OUR PEOPLE THE BENEFIT OF IT. THIS OFFER IS GOOD ONLY TILL THE 2,000 NEW SUBSCRIPTIONS COME IN. THEN THE PRICE IS \$2.00. IT IS NOT LIKELY THAT THIS OFFER WILL EVER BE REPEATED. SO TAKE ADVANTAGE OF IT NOW. OF COURSE NO COMMISSION IS GIVEN ON SUBSCRIPTIONS AT THIS PRICE. SO TELL YOUR PEOPLE, THAT THEY MAY SUBSCRIBE IMMEDIATELY. ONLY ONCE IN OUR EXPERIENCE HAS THIS HAPPENED. BROTHER PASTOR, TELL YOUR FOLKS ABOUT IT SUNDAY AND EVERY DAY. AND SEND IN THEIR SUBSCRIPTIONS WITH THE CASH. LET ALL THE WOMAN'S MISSIONARY SOCIETIES TAKE ADVANTAGE OF IT.

ONE YEAR'S SUBSCRIPTION FOR ONE DOLLAR

Mississippi College will give diplomas to 15 at the close of the summer school this week. Blue Mountain College gives diplomas to seven.

The people who say we want liquor but don't want the saloon are hard to please. They have been telling us for the past ten years that we have the liquor, and we don't have the saloon.

Prescott Memorial Church in Memphis recently licensed two of its young men to the ministry. They are Martin McCoy, son of the pastor, J. Carl McCoy, and Calvin Meachams.

Prof. A. A. Roebuck, last year president of Clarke College, will be assistant to Dean Sumrall of Mississippi College, in the Department of Education.

Miss Sally Paine Morgan for several years one of our state B. Y. P. U. workers and sister of Dr. W. H. Morgan of Vicksburg becomes Dean of Women at Randolph-Macon College in Virginia. Her Mississippi friends are not surprised at her promotion, and rejoice in all her success.

Good people are freely quoting Mr. Babson to the effect that prosperity is based on righteousness, good morals and honesty. But they could have read in a book written thousands of years ago that "Righteousness exalteth a nation."

Here's apostolic succession for you: Southern Baptists are doing mission work in Brazil. Brazilian Baptists are doing mission work in Portugal. Portuguese Baptists are doing missionary work in Africa. May they all have apostolic success.

Crooked Creek Church in Lawrence County has just closed a good meetin., Bro. J. P. Culpepper

did the preaching. This is his old home church. Nine were added to the church. The preaching was very helpful to us all.—B. E. Phillips.

Henry Ford had a fine article recently in Colliers on Prohibition. He believes in it, and believes it is here to stay. It is hardly necessary to say that Mr. Ford makes a mighty good car, and he knows that gasoline and alcohol make a dangerous mixture.

I have just returned from Salem church in Leake County where it was my privilege to preach in their revival meeting. Seven were added to the church roll. The attendance was large. Many could not be seated at the night services.—B. E. Phillips, New Hebron, Miss.

We have just closed one of the best meetings ever held with Gallman Baptist Church. Dr. Geo. P. White did the preaching as good as I have ever heard, gospel through and through; very instructive. We had the best attendance and best interest I have seen here in these four years. Results 10 additions; 3 by letter and statement, 7 by baptism.—M. J. Derrick, Pastor.

Pastor D. J. Miley recently closed a good meeting at Rock Bluff church (Rankin County Association), with W. L. Meadows, of Morton, doing the preaching. While there were only two received for baptism—the last young man and young lady from each of two families—the church was greatly strengthened, and the people in general were much benefitted by the very effectual preaching done by Bro. Meadows. This is Pastor Miley's home church—the church in which he was converted, baptized, licensed and ordained to preach, and of which he has been pastor for almost a score of years.

PROVIDENCE AND WOMAN'S COLLEGE

By Mrs. J. L. Johnson

(At request of Secretary H. L. Martin)

In the old days even after God led His people out of Egypt they became discouraged at the Red Sea and wanted to go back. Even after He parted the Sea before them and they walked through on dry land, they became discouraged, and many times thereafter did they murmur, forgetting the wonderful providences of God. When I remember some of the wonderful ways in which God has shown His power in fostering the Woman's College in the past, I wonder if many of our constituents know of these things. I will try to cite several of them.

When the student body of the College had grown so large that the old frame dormitories would not accommodate it, plans were discussed for building a new dormitory. Many of the brethren thought it could not be done. Some at the College prayed definitely and daily for God's guidance in this matter. One morning the oldest frame dormitory burned without hurting anyone at all. Hattiesburg in one week gave \$50,000 toward the erecting of another one and the 75-Million Campaign was inaugurated just then, which brought in enough to complete the work, giving two brick dormitories instead of one frame dormitory.

There was a two-story house belonging to the College about this time that had to be occupied by students. The ladies of the College tried in every way possible to renovate this house a little. It was so dingy and some of the girls who occupied it would have only that year in the College. There was no money at all that could be donated at this time for this purpose, but some prayed definitely and regularly that aid might come. One morning Dr. Johnson, who had been very much worried by the ladies who were constantly after him to fix up the building, came in and asked, "How much would it take to fix that building?" The ladies claimed that they had not gotten an estimate on it. He asked, "Would a thousand dollars do it?" They thought a thousand dollars would do, and he said, "Well, here is a thousand dollars that has come in the mail for that purpose, but the donor said I must not tell anyone who sent it—not even Mrs. Johnson."

Once when Dockery Hall needed a new roof, and two coats of paint on the inside and outside, and needed the plumbing fixed up, the Trustees designated some old accounts that had been put on the junk heap, so to speak, and said if the ladies could get anything out of these accounts they could use them in repairing Dockery Hall. Professor J. M. Sharp was in the College at that time, and with his help, the ladies collected \$21,000 and began to work. When it was about half finished a very interested, able friend of the College happened on the campus and gave over \$2,000 to complete it.

Were there more space I could cite more instances of how God has come to the rescue in the nick of time. Friends, He wants us to train leaders. If we do not train our own leaders, who will train them for us?

We do not need rich Baptists to come to our rescue any more than we need poor Baptists. If all our poor Baptists were doing their best in the fear of the Lord, Christian schools would thrive. However, it makes me think, and think a lot, when I see so many Baptists who were rich Baptists during the time we were endowing W. M. U. College and Blue Mountain, and would not give anything to the cause, and who are now poor Baptists.

Are you looking for a way to invest some of that money you owe to God and have laid up in the banks? Invest it in lives.

The tabernacle meeting conducted at Mansfield, La., by Evangelist J. B. Leavell and singer Charles O. Cook from July 27th to August 7th, resulted in 61 additions to the church, 47 of whom were received for baptism.

"A CONSOLATION WITHIN"

By H. H. Smith

The best of men had their traducers and Geo. Washington was no exception. Happy the man who can meet his adversaries with such words as Washington met them. When a scurrilous attack was made upon him by his enemies, writing to Henry Lee, he said: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly effort can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, never can reach the most vulnerable part of me; though whilst I am up as a mark, they will be continually aimed."

It is this "consolation within" that brings true blessedness to life. Describing the changed and exalted state of one who has been truly converted, William James, the noted psychologist, says: "A self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its finer hold upon religious realities." To have the assurance within that one's motives are pure and his conduct upright is enough to make one feel "superior and happy." The Word of God bears abundant testimony of this truth. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." With no thought of boasting of his spiritual attainments, when he was old and gray-headed, Samuel called Israel to witness that, though he had walked before them since childhood, no one could accuse him of oppressing the poor, or defrauding anyone, or accepting a bribe. While we do not hear his voice, his words have a ring such as only an approving conscience can give. When someone threatened to reveal something dark in Spurgeon's life, the great preacher replied: "You may write my life on the skies; I have nothing to conceal." When Paul was accused of defiling the temple by taking a Gentile within its sacred precincts, he replied that he was innocent of the charge, and that he "exercised himself to have always a conscience void of offence toward God and toward man." To the Corinthians he declared that it was a source of joy to him that by the grace of God he had lived consistently as a follower of Jesus Christ. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we have conducted ourselves in the world and more abundantly toward you."

The testimony of a good conscience gives courage as well as comfort. Miss Slattery, a worker among young people, related the following incident: "I shall never forget a brown-eyed, frank little fellow of twelve years who was discussing with a group of other boys one who had been found guilty of stealing. The boys were expressing opinions freely. 'Besides stealing he lied. He was always a coward,' said one. 'He was all the time afraid,' somebody would find out and tell on him. I know a fellow he gave ten cents not to tell where he had seen him'. Then the brown-eyed boy threw his head back proudly. 'Well,' he said, 'I'm glad of one thing; there can't anybody find out and tell anything on me, and I wouldn't pay anybody ten cents, for there's nothing to find out that everybody don't know.' I can never forget the fine challenge in his face, the glorious courage that shone out in his eyes." Ashland, Va.

A man living on the Yazoo River told us recently that before we had prohibition in Mississippi, every boat that came up the river from Vicksburg landed in his town a great cargo of whiskey which was rolled off in barrels. And yet some folks say that prohibition has increased the amount of drinking. Read Rev. 21:8.

IF WE NEGLECT STATE MISSIONS, WHAT?

Rev. G. P. White, D.D.

The true scriptural conception of missions has a world-wide reach. Its language is, "into all the world," and "to every creature." It involves an interest in every lost soul between the saved and the ends of the earth. A narrower view of missions than this misinterprets the scriptural teaching, circumscribes God's love and limits his power to save.

Yet, for the sake of emphasis, and with a view to imparting information, and providing inspiration the great mission field has to be broken up into sections, of which State Missions is one section.

To neglect State Missions would mean the cutting off of our source of revenue for Home and Foreign Missions. The facts show that many of our churches making the largest contributions to other missions were put on their feet by the help of the State Mission Board.

So right here at home our Sunday School and B. Y. P. U. departments, our Baptist Students' Work, church building for weak churches, our missionary pastors, our W. M. U. work—all with worthy programs—are looking to our State Mission Board for help. Shall they look in vain? If so, we shall greatly weaken our ministry to the lost beyond the seas.

DAILY VACATION BIBLE SCHOOL COMMENT

We have finished the first week of our school, and are deeply delighted with the results thus far. I consider a Vacation Bible School, after a week's labor in one, as one of the most telling investments of time and money that any pastor and people can make. So enthusiastic have our children been that only an unavoidable circumstance in one home has stood in the way of a practically perfect attendance.

Lee McGowen, Pastor,
Union Church, Miss.

FOR SUCH A TIME AS THIS
R. K. Maiden

1. The prophet-preacher—"A man sent from God"—in the pulpit.
2. A deeper and more real sense of God, of Sin, of Immortality, of Eternity, of Personal Accountability.
3. A Fuller Recognition and a Just Appreciation of Spiritual Values, and a More Vital Connection with the Source of Spiritual Power.
4. A Fuller Consecration and More Sacrificial Living and Giving on the part of God's people.
5. More Christians with the Daring to Live the Christian Life—Willing to Live Dangerously.

MUSINGS OF A CHUMP

I am simply crushed, humiliated, exasperated—knocked out! Yes that is it—knocked out! Everybody knows I am a smart man, well informed, and very free with my advice. I ventured to give Bill Bumper some advice about something very improper he did, and he turned on me and said: "Look here Chump! I tell you this is a pretty big country—big enough for every fellow to attend to his own business in. It is a free country too—free enough for every fellow to play the fool if he wants to do it. So go to it! But I advise you to attend to attend to your own business and let my affairs alone." Well, all I have to say is this: "When a smart man like me can not give wisdom away freely the world loses a great deal, but it is not my loss."

Yours truly,
A. Chump

Mrs. Modena Lowrey Berry, Vice-President of Blue Mountain College writes us that she is on the road to early recovery from injuries sustained in a recent fall, and will soon be on a visit to friends in another part of the state, the Lord willing.

Housetop and Inner Chamber

Dr. R. A. Kimbrough who recently resigned at Charleston is now located in Jackson, Tenn.

Dr. J. B. Lawrence promises to give full report soon of the Emergency offering to Home and Foreign Missions.

Twelve Baptist churches in New Orleans gave \$1,300.00 to the Home and Foreign Mission Emergency offering.

The perfect flower of optimism is to rejoice in the fact that you could now get more for a dollar if you had one.—Detroit Free Press.

These folks who think they are getting a nice shower bath from the wet plank in their party's platform will find some day that it is a shower of lava and hot ashes.

At the Mountain Creek Church in Rankin County seven were received into membership during the meeting, five of them by baptism. Pastor Wayne Alliston was assisted by Dr. H. M. King, Dr. R. B. Gunter also preaching twice.

We are glad to hear from Dr. J. B. Lawrence that his daughter in Colorado is much improved and believed to be out of danger. Her sickness necessitated his absence from Atlanta for several days.

Dr. J. R. Hobbs on the last Sunday in July offered his resignation as pastor of First Baptist Church, Birmingham to accept the pastorate of Fourth Avenue Church in Louisville. An effort is being made to get him to remain in Birmingham.

A big fortune in tobacco, marrying a vaudeville singer, killed in a drunken house party, trial in the courts, great publicity in the daily papers, all makes great stuff for the movies and for silly idlers to look at with pop-eyes. That's the world as some folks see it.

Dr. J. D. Freeman has just written and published a 140 page book on "The Mystic Symbol", or the Lord's Supper which sells for thirty cents in paper cover or fifty cents in cloth. We know the author and are willing to commend the book in advance.

The Baptist Standard says that in recent years the First Church of Dallas, of which Dr. Geo. W. Truett is pastor has given one-tenth of Texas' mission contributions. This church gave \$4,106.72 to the recent Emergency offering to Home and Foreign Missions.

It is reported that Pastor H. W. Ellis has resigned the care of Columbia church to accept a call to Humbolt, Tenn. He came to us from Kentucky about four years ago and has proven a man worthy of the love of his brethren. We wish for him every blessing in his new field. He begins work in Humbolt Sept. 1st.

Go back to the time when Southern Baptists listened to the "progressives," threw down the age-old restraints about membership in their various bodies, substituted machinery for spirituality, utterly defied the command of the Book on women speaking in the churches (assemblies), and right there you will discover the beginning of our denominational debacle.—Baptist Reflector.

Rev. Bryan Simmons helped Pastor J. B. Quin in twin meetings last week, preaching in the morning at Society Hill and at night at Hathorn. The churches are only three miles apart. In the morning the book of Philippians was the subject of study. The congregation was largely the same in the two churches. At Society Hill seven were received for baptism and five by letter. At

Hathorn a total of sixteen were added to the church.

Rev. W. D. Gay is on a visit to Canada. He says that he saw more wrecks in 250 miles of travel in Canada than through 1,500 miles in the United States. He says that in a minute's time his wife counted eight men going into a saloon or a dispensary to get their flask filled with liquor. Let no one be deceived about the Canadian system of liquor control. There is as much bootlegging there as in the United States.—Alabama Baptist.

They take theirs lying down. The candidates for office who have always proclaimed themselves dry and have now switched over and say we must support our party platform, are taking theirs lying down. They are flat on their backs and are gagging and kicking but endeavoring to swallow a wet plank which whiskey barons in New York and New Jersey are forcing them to swallow. It's a bad dose, and is sure to result in moral and political indigestion, but they are trying to swallow it.

A most glorious meeting has just closed at Dixon Baptist Church. Dr. H. L. Martin of Jackson, Miss., did the preaching and everybody thoroughly enjoyed his messages. We feel that much good was done, by this man of God, to the church and community. The church received three splendid members by baptism and two by letter. May God's richest blessings abide upon these Christians and help each one to do his best for the kingdom of our Lord.—A. H. Childress, Pastor.

In Hebrews 13:17 the pastors are described as those who "watch in behalf of your souls, as they that shall give account; that they may do this with joy and not with grief." Brother pastor, do you not believe that the reading of the religious paper will help to make your church members better Christians, more spiritual and more useful? Is there not some responsibility on you in this matter? Is not a pastor responsible for any means which will develop the members of his church? "Verbum sap," which means "nuff said."

Dr. D. M. Gardner of St. Petersburg, Florida, says that he has never asked his church to make an investment which has declared larger or more satisfactory dividends than putting the denominational paper in the homes. From less than 25 copies of the paper to 350 has been largely responsible for the best financial condition in the church it has ever had. The chairman of the Finance Committee recently said, "I have been a member of this church for seventeen years, and we are having an easier time raising money for church purposes now than we have ever had."

The "revival season" offers many opportunities for directing the attention of our young people and their parents to the merits of our Baptist colleges. Both the pastor and the visiting preacher can do great good referring to our schools from the pulpit and speaking enthusiastically about them as they visit in the homes. Such service will mean much not only to the students and the colleges but to the Kingdom of God as well.—H. L. M.

The original cost of the stadium in Los Angeles in which the Olympic contests were recently held was nearly \$1,000,000. Recently nearly a million more was spent in preparing it for the contests. The apostle Paul was evidently very much interested in the athletic contests in his day. Perhaps no letter that he wrote is without reference

to them, as he uses them to urge Christian activity. But it is well if we can preserve the relative importance of physical and spiritual exercise. He said, "Bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is and of that which is to come." Which are you more interested in the sport page in the daily paper or the news of the kingdom in The Baptist Record?

The situation in Germany is a matter of grave concern to the world. Two things outside of Germany have contributed to the unrest. One of these is the disarming of Germany by the Versailles treaty which provided for corresponding reduction of arms in other nations. These reductions have not been made and now Germany claims the right to build up an army. The other cause is the greed of France is demanding the pound of flesh in German reparations. Of course there are other causes of unrest in Germany, such as the hostile political parties, extending all the way from monarchist to communist. How long before "the one that restraineth shall be taken out of the way" is hard to predict. Anything may happen in Germany. And where will it end?

The Relief and Annuity Board has not set sail on an uncharted sea in its ministry to ministers through the SERVICE ANNUITY. The best actuaries and insurance experts in America have declared the plan to be actuarially sound and financially dependable. Great denominations such as the Episcopalians, the Presbyterians, the Disciples, and many other bodies have adopted and already are operating similar plans, and these are already paying incomes to a host of ministers and missionaries and to the families of deceased ministers and missionaries. Similar plans have been adopted and inaugurated by the Carnegie Foundation for teachers, by the Y. M. C. A., and the Y. W. C. A., for their secretarial forces and by numerous railroads and other industrial corporations. Write, Thos. J. Watts, Executive Secretary, Relief and Annuity Board, 1226 Athletic Club Building, Dallas, Texas.

The K. M. B. Train has gone from Mississippi to Mexico to sell Mississippi to the Mexicans. Energy could be better spent in selling Mississippi to Mississippians. Mississippians need to know their own state and believe in it. K. M. B. is supposed to stand for Know Mississippi Better, and every year for sometime past the Lieutenant Governor has gathered up a bunch of folks who want to go sky larking around over the country and carried them forth to tell the world what a great state Mississippi is. In the meantime our young men and young women are going to other states to get educated, wasting their money, and reducing the income of our own schools. And our people are investing in the Rio Grande Valley when they could do better at home. Our climate and soil and schools and all are as good as the best. Stay at home and get to work.

"The conditions which have created all the clamor for repeal are: (1) The great post-war lapse in morals, the worst known in our history. If we had not had prohibition the lawlessness would now be much worse than it is. (2) The depression, which has enabled the wets to deceive many into believing that the return of liquor would bring prosperity. (3) Increased taxation, especially upon the great fortunes, which caused many big capitalists to wish to shift the payment of revenues to drinkers, a vain and fallacious wish. (4) The enormous wet propaganda, accepted for its news value by the press generally, which has duped the average reader into fearing that drinking has increased enormously, whereas the government can prove enforcement has steadily improved. (5) A large number of aspiring politicians, welcoming the aid of liquor methods, who have capitalized dissatisfaction of every kind into making prohibition a scapegoat.—J. M. Dawson.

Editorials

RECONCILIATION

Dr. B. H. Carroll not long before his death preached the sermon before the Southern Baptist Convention in Hot Springs, Arkansas, and set forth the idea that the reconciliation of the world to God meant the bringing of all beings and forces to submission to His will, into conformity with His purpose and into harmony with His authority. We made no notes of the sermon at the time and do not remember to have seen it in print, but we think that the above statement properly represents his view expressed in the sermon.

As the congregation was passing out Dr. A. V. Rowe, then Mission Secretary in Mississippi, said to us, "What do you think of his idea of reconciliation?" Our reply at the time was, "It is worth thinking about." This we said because it was a new conception to us, and we were not prepared to go all the way with Dr. Carroll's interpretation.

We have been "thinking about it" a good many times since then, and we believe Dr. Carroll was right. To make the idea more clear, it means that the purpose of Christ's coming and of His atoning death was to bring into harmony with the will of God every person and every active force in the universe. And that this purpose of God is sure to be fulfilled to the last and fullest degree. There will be no failure of the purpose of God.

Let us understand what that purpose is. We had heard auditors talk about "reconciling" certain accounts, or books. So we asked the book-keeper what they meant by this word, and were told that the auditor must see to it that there was no discrepancy, no disagreement, between the books that had been kept by a firm or corporation or board, and the accounts of this same firm or board or corporation as they appear on the books of the bank. These two accounts must balance or fit each other. They must be in harmony. And the auditor's work is not done till they are brought into unison.

This is the work of Christ in the world, not only in dealing with individual souls, but with all the world, including its agencies, religious, political, industrial, even the hostile forces that are under the control of the devil. There is plenty of good scripture for this. In Second Corinthians Paul says "God was in Christ reconciling the world unto Himself." In Colossians 1:20 he says, "Through Him to reconcile all things unto Himself, whether things upon the earth or things in the heavens." Those who make the grammars of the New Testament tell us that the neuter "all things" is here used so that it might be all inclusive, nothing left out.

That the "whole creation" is affected by the fall of man is shown in Romans 8:22. And that it is also included in the redemption is shown in verse 21. Again in I Cor. 15:25 we are told, "He must reign till He hath put all His enemies under His feet." Again in Hebrews 2:8 "Thou didst put all things in subjection under His feet." For in that He subjected all things unto Him, He left nothing that is not subject to Him.

This reconciliation does not mean universal salvation in the sense that believers are saved, but it does mean universal submission, the acceptance, whether willingly or unwillingly, of the authority of Christ.

The whole Roman empire, extending over the then known world, was acknowledged by many races. They may not have liked it, but accepted it and they received many benefits from the control of the strong hand of Rome. They were reconciled to it. Of Jesus it is said, "In the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

REJOICE WITH TREMBLING

This admonition of the scriptures has nothing in common with the reported saying of an old lady who said she always felt uneasy when she felt well, for she knew that meant she was going to "git wuss." No this admonition is from the Second Psalm which is an assurance of victory for righteousness and the establishing of the kingdom of God. The old lady who knew she was going to "git wuss" was absolutely void of faith, and therefore always looking for the worst. But the Psalmist was full of faith and therefore assured of the triumph of the kingdom of God.

But the warning that we are to rejoice with trembling means that we recognize that the forces which make for prosperity or victory are at least partly outside ourselves. We are still dependent creatures, dependent on God who is Almighty and over all. That we hold and enjoy what we have at His will. That He has a right to dispense good or hardship at His own will. We must recognize that He does all things after His own will, not arbitrarily but according to the laws of righteousness.

If we live so that He can afford to bless us, He will surely bless us. If we turn again to sin, He will rebuke us and chasten us. And when we are living in the full enjoyment of His blessings we must not forget God, nor be unmindful of our dependence upon Him.

There are within the past week some signs of returning prosperity. Our people may well be glad that cotton has gone up five dollars a bale, that the price of hogs has doubled, that some factories are opening and men are being put to work, that the demand and price of stocks and bonds has gone up. All these things are matters in which we may well rejoice. Certainly we ought to thank God for them. We ought to tell Him so; and we ought to show our gratitude by increased giving.

But let us rejoice with trembling. Let us not turn to worldliness and sin. Let us not run to sensuous indulgence and extravagant luxury. Let us remember God. He is able to send prosperity and He is sure to rebuke forgetfulness. Our continued prosperity depends on the recognition of dependence on God, and careful obedience to His will.

DUTY OF A CHRISTIAN CITIZEN

The New Testament recognizes the obligations of Christian citizenship and urges upon us their faithful observance. The Old Testament did not separate the duties of a citizen and those of a loyal worshipper of God. To the ancient Israelite the earthly government and the kingdom of God were inseparable. Religious duties were a part of the observance of civil laws. There was no clearly defined line between religious and civil obligations. One business of the state was to see that the religious duties were performed. The laws of the state were the laws of God, not merely as they are with us, but because they were directly prescribed by God.

In the modern world and with Christians of today there is a clear conviction that the state is an agency of divine appointment, that its exercise of authority is divinely sanctioned, and obedience to its laws is a religious obligation. "The powers that be are ordained of God," Romans 13:1. "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," Romans 13:7. "Fear God; honor the king," I P. 2:17. "Be subject to every ordinance of man for the Lord's sake; whether to the king as supreme, or to governors as sent by him for vengeance on evil doers, and for praise to them that do well," I P. 2:13.

Now that men have the making of the laws in their own hands, the privileges and duties of citizenship are enhanced. The responsibility today is on the man who casts the ballot for the enactment of just and righteousness laws. It is

not only the privilege but the duty of every man and woman to vote. The ballot is the deciding factor in the making of just and righteous laws. If the law is not what it ought to be our responsibility is to vote for those who stand for righteous legislation and for the enforcement of all laws which have been enacted. No man can shirk this responsibility and fulfill his duty to God. And no man can knowingly vote for an unrighteous law or an unfaithful official without being recreant to his duty as a Christian.

It is likewise the Christian duty of every man to inform himself as to the issues which are to be determined by ballot. Intelligence and moral conviction are both necessary to a free and orderly and righteous government. A vote at the polls is as sacred as a vote in the church, and should be used with as much intelligence and moral conviction. God holds us responsible. And the future welfare of the people and the maintenance of standards of righteousness depend upon the way we cast our ballot. No ecclesiastical organization may dictate to a Christian how he shall cast his ballot. And by the same reasoning no political organization may tell a Christian how he must vote. "Each one of us must give account of himself to God," Rom. 14:12. "Let each one be assured in his own mind . . . For whether we live we live unto the Lord; or whether we die, we die unto the Lord," Romans 14:8. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," Colossians 3:17.

NO FEAR OF GOD

In the third chapter of Romans Paul is summing up his indictment of the human race, Jew and Gentile, as guilty and condemned in the sight of God. In the first chapter he spoke specifically of Gentiles. Then he shows in chapter two and the first half of chapter three that the Jews are no better. It is a horrible description of the ruin wrought by sin. And he concludes the whole picture with the words, "There is no fear of God before their eyes."

This is the final stage in degeneracy, "no fear of God." It is a long journey from Isaiah's vision of God, where he heard the seraphim saying "Holy, Holy, Holy is Jehovah of Hosts, the whole earth is full of his glory," to the depth where the fool says in his heart, "No God."

But we are not so much concerned here with the pronounced atheist, as with the practical atheist, one who lives without reference to God, whose conduct is not influenced by the fact of God. Is God obscure in your own life? Does He fade out of your mind as a determining factor in your standards of behavior and manner of living? That is what religion is: It is a recognition of God. Whenever God ceases to be the controlling thought in our lives, then religion ceases. It is not the repetition of a creed, saying we believe in God. It is the practical acknowledgement of Him as the director of all our plans and our daily conduct.

Several years ago we saw a group of surveyors in our part of town working with their instruments. We asked if they were buying a lot in this part of town. They said no, they were trying to locate a lot in a part of town a half mile away. They had come here to start because there was a well established corner here. And beginning here they could locate a lot in any part of town. So if we start with God, we can get all the rest right. But without Him nothing is in its right relations.

Pastor A. C. Parker had Dr. T. F. Harvey with him in a good revival meeting at Petal-Harvey Church. There were thirty-eight added to the membership, of whom twenty-six came by baptism on profession.

A young brother writing in an exchange about the necessity of using good English says: "Nothing so quickly ruins the effect of a word than (sic) improper treatment." Now what do you think of that?

A good many years ago we passed along under the mountain range which ends in Lookout Mountain near Chattanooga. It was just at day break in the autumn. At first it looked like a huge black monster lying to the east of us as the train ran along near it going northward. Then the light crept over the hilltop. Then the sun rose over it and turned the blackness into the beauty of all the autumn coloring, for the wooded slopes and summit were radiant with all the glories of the rainbow. And as we watched it there came to our heart a new vision of the transforming power of the Holy Spirit, who gives new meaning to the person of the Lord Jesus, to all His teaching, to all His dealing with us. He makes the religion of Jesus a new experience, gives life a new meaning and the world a new glory. "Spirit of God, my teacher be, showing the things of life to me."

—BR—

I just closed a successful revival meeting with the church at Rich, Miss. They have been without a pastor for about a year and of course needed the meeting. At least I think they are ready to call a pastor. I am giving most of my time to evangelistic work and am ready to go anywhere invited.—E. Butler Abington, Jackson, Tenn.

—BR—

BAPTIST HOME NEWS

The Baptist people of Texas are justly proud of the job they are doing in the orphanage work. The Home is located near Dallas and is known as the Buckner Home. It is one of the largest children's Home in the world, with an enrollment of near 800. The Home operates its own school, and during the term of 1930-31, had 60 high school graduates.

Mr. Joe Buckner, the manager, says that the Home is financed as follows:

It does not share in the cooperative program. It may and does appeal to Sunday Schools, churches, B. Y. P. U.'s, W. M. U.'s and individual Baptists for funds when funds are needed. In other words, there are no limits placed on its rights to appeal for funds. By custom, campaigns are conducted at Thanksgiving and at Christmas. The Home is presented with many large gifts from people of affluence who are especially interested in the orphanage work.

Is it any wonder that our brethren there have built such a wonderful institution as compared with ours when we remember that we finance our institution by making two appeals a year, and these are usually when other institutions are also appealing for funds, and when we get only 5% of the Cooperative Program which bring in from \$175 to about \$600 per month? We can never have a Home that will do credit to our denomination until our Home has the same right to appeal to our people for funds that other charity work has to appeal to our people.

Winnie Haimes, Reporter.

—BR—

HILLMAN REDUCES PRICE

For years Hillman has been one of the least expensive colleges for girls in Mississippi. Since the recent catalogue was published, a reduction has been made in the price of board for next session bringing the present cost down near pre-war prices. Hillman not only offers credits which are worth par but offers other advantages which are worth more than credits.

Where can finer opportunities for religious training be found than in this denominational center? Where can more ideal social life be found than in this community where Hillman and Mississippi Colleges have worked side by side for nearly a century?

What other college town can offer such advantages as the cultured Clinton?

Hillman girls and patrons believe in Hillman. Write for information.

M. P. L. BERRY, President
Clinton, Miss.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

THE STATE MISSION PROGRAM FOR SEPTEMBER

—O—

We have been planning for a State Mission issue of the Baptist Record to come out the first week in September. Several brethren have written articles, some of which have already been published. It is now our purpose to spread this material out over the entire month.

On September 4th the committee has asked the pastors to preach a sermon on State Missions in all churches which have services on that day. Much valuable material may be obtained from the booklet "State Missions Then and Now" which has been mailed out to pastors and Sunday School superintendents. In churches which have no services on this day, we trust that the pastors will preach the mission sermon some other Sunday during the month.

Superintendents and teachers have been asked to supplement the regular Sunday School lessons each Sunday by emphasizing one of the chapters in the booklet. Facts contained in these chapters should be emphasized in every class.

September 18-23 is the Week of Prayer for State Missions in all the missionary societies and their auxiliaries. A free-will offering for State Missions will be made. It is preferable that the offering be made after the societies have studied the book. The goal for the W. M. U. is \$5,000.00.

September 25th is the special day in all the Sunday Schools. A review of the booklet should be given in all classes. A contribution for State Mission work should be made by all the Sunday Schools on the 25th. Goals should be set by the Sunday Schools and distributed among the classes. In churches where the pastor has not preached a State Mission sermon this Sunday would afford a great opportunity as all members of the church, as well as members of the Sunday School, should have part in the offering. The Sunday School Department receives more from the State Mission budget than does any other department of our work.

It will be helpful if all the Sunday Schools will open with prayer for State Missions. Pastors have

Rev. G. W. Rliey of Clinton is in a meeting at McCarley this week.

—BR—

D. H. Hall, Jr., is spending the summer at Ridgecrest and will return to Miami, Fla., for the winter. He will endeavor to recover his strength before accepting another pastorate.

—BR—

Copy of information to be used by Association Chairmen making reports on the Southern Baptist Hospital has been sent to the Secretary of Missions in this state and chairmen may obtain copies by addressing the State Secretary.

—BR—

Dr. H. L. Martin last week assisted Pastor S. P. Andrews in a meeting at Bruce. There were fifty-two added to the church, and the people requested Dr. Martin to be with them in a meeting again next year.

—BR—

Pastor J. W. Gray preached in his own meeting last week at Collins. He says it was one of the most satisfactory meetings he has been in in a long time. There were twelve additions to the church.

—BR—

Closed meeting last night at old Mt. Zion church, Independence, Miss. Twenty-four additions, 17 by baptism. Rev. W. A. Hancock, of Clinton, was the preacher. Rev. J. A. Huffstatler, pastor. At Horn Lake last week—good meeting—W. W. Grafton preached, N. A. Spencer, pastor.—D. Curtis Hall.

been requested to open the services with a prayer for State Missions. No more objection could be raised to this request than could to a request for prayer for those who are sick.

We have observed in some of the Sunday Schools which have done a most liberal part by our State Mission work that the superintendents each Sunday either at the opening or closing period would ask questions concerning our State Mission work. This as a rule preceded the offering.

Our Sunday Schools can easily raise \$10,000.00 if we study the facts given in the booklet and emphasize the work each Sunday.

The State Mission Board is not receiving sufficient funds now to enable it to carry on its work with an appropriation less than one-third of what it was a few years ago. Hence, the necessity for special emphasis. This special emphasis on State Missions at this time is not something new. State Mission day in the Sunday School has been recognized for many, many years. It will be absolutely impossible for the Board to pay its appropriations the remainder of the year without this additional supplement from the Sunday Schools and Missionary Societies.

The need for State Mission work is rapidly increasing. It is due in part to the removal of families from vicinities where there are plenty of churches to Delta plantations where there are no churches. It is due also to the fact that many foreigners are coming to our State. It is due again to the increase of interest in education. It is important that the church work shall keep pace with our educational work and the State Mission Board must come to the rescue of many weak churches if the churches do their part in the up-building of the communities in which the schools are located.

Other Kingdom interests such as Christian education, hospital work, orphanage work, home and foreign mission work cannot succeed unless there is a live State Mission program. Any one studying the booklet which has been prepared will be convinced of the pressing demand for State Mission work.

Recently I closed a ten days meeting with the Saints at Sunflower, Miss., where that great pastor is doing good work for his Lord—Rev. C. W. Baldrige, of Inverness. God gave us sixteen additions, fourteen of this number came by faith. The crowds were extra large. W. E. Farr, Jr., had charge of the music, and did it in a fine way. We thank God for His blessings.—W. E. Farr.

—BR—

Pastor C. W. Baldrige of Inverness is spending a month's vacation assisting in meetings in Tennessee. This gave the editor the opportunity to supply for him last Sunday. We were cordially entertained in the home of the Meltons, and enjoyed fellowship with many others. We found Brother P. A. Price in bed with "flu." The church has recently had a good meeting in which they were assisted by Brother J. E. Byrd. Six were baptized and five were received by letter.

—BR—

Just last week I closed a ten days meeting with the Money, Miss., Baptist Church. Rev. R. R. Brigrance is their much beloved pastor. God gave us ten additions and seven of them by faith, all seven of them were fine young men—a thing I have never seen before—when seven came by faith all being young men. We bless the good Lord for His blessings on us, for the spirit of the meeting was extra fine and the crowds were large. The pastor, Bro. Brigrance, had charge of the singing, and did it in a great way.—W. E. Farr.

JAMES BRUTON GAMBRELL
 Life Stories of Great Baptists. Baptist World
 Alliance Series: No. 8.
 By George W. Truett, D.D.

A few dates:

Born 1841.
 Converted 1856.
 American Civil War 1861-1865.
 Ordained 1867.
 Editor Baptist Record 1877.
 Work in Texas begins 1896.
 Editor Baptist Standard 1910.
 Pres. Southern Convention 1917-1921.
 London Conference and
 European Tour 1920.
 Died 1921 (May 29).

One of the outstanding leaders in the Southern Baptist Convention, during the half century from 1870 to 1920, was Dr. J. B. Gambrell. He labored during a period of economic and social reconstruction in the South, and took his full share of the toils and responsibilities of the times.

He was born in Anderson County, South Carolina, August 21, 1841. On both sides his ancestors had been patriots, and displayed heroism in defense of their country. His two great-grandfathers were scouts during the Revolutionary War, and bore their part of sacrifices and dangers in that struggle for liberty.

He came of a family religious as well as patriotic. His father and mother were both earnest Christians, and in such an atmosphere he acquired the characteristics which made him so useful to his fellowmen.

When young Gambrell was four years of age, his parents moved from South Carolina to North-east Mississippi, and continued the occupation of farming. Here, as a boy on a typical Southern plantation, he grew up.

Early in his boyhood, he acquired an insatiate thirst for books. It filled his mind and heart with visions of larger things, of highly worthy things, and of possible service. He had little money, but bought some books, and borrowed others, and read them until he had familiarized himself with all the books within several miles of his home.

He was converted and joined the Pleasant Ridge Baptist Church, at fifteen years of age, during a revival meeting. He was a strong believer in evangelism and evangelists, to the last day of his life. About the time of his conversion, he entered into a covenant with his brother, Ira, to form no hurtful habits and never do anything that would cause grief to his mother or father or other members of the family.

Plans were being made for his education and he was making good progress in school; but the storm of civil war broke over the country, and he volunteered in the Confederate Army, joining a company that was sent to Virginia.

Soon after arriving in Virginia, a call was made by General A. P. Hill, for a scout to undertake a very dangerous task. Young Gambrell volunteered and performed his adventurous services so well, that he was continued as a scout during the war, receiving a commission as captain, and commanding the scouting squads that were, to a remarkable degree, the eyes for General Robert E. Lee's army. As captain of a scouting squad, he fired the first shot of the battle of Gettysburg, the decisive battle of the war between the North and the South.

During the war, at one o'clock in the morning of January 13, 1864, he was married to Miss Mary T. Gorbell. The Gorbell home was at Bear-town, Virginia, inside the Federal lines; but the young scout slipped through the lines of the enemy, got his bride, and slipped out, with the enemy none the wiser.

No woman of song or story was ever a more sympathetic, inspiring wife than Mary T. Gambrell was to her illustrious husband, during the forty-seven years of their wedded life. One had to know them both fully to realize how she reinforced and sustained and supplemented him

in all his undertakings. His mind was that of a philosopher; her keen and scintillating. He was democratic, with a tendency to trust people; she had an almost uncanny penetration through pretence and sham, that often saved him from imposition, through a long public life, dealing with all kinds of men.

When the war closed, Captain Gambrell and other brave, thoughtful, Southern men faced a testing condition that has probably never had a parallel in history. Their religion brought them through. Southern leaders were intelligently and sincerely religious. He was brought by a remarkable religious experience to see the way for himself and the rest, through the period of perplexity, misunderstanding and social chaos, to peace, order and prosperity. It was the Christ way—the path made plain by the Master.

In November 1867, he was ordained to the Gospel ministry by the Cherry Creek Church. This church was composed of both whites and negroes. Shortly after his ordination the negroes were organized into a church of their own, and young Gambrell was invited to preach for them. He accepted the invitation of the church, and always referred to it as a pleasant, satisfying service. He served other rural churches until 1870, when he was called to West Point. In 1873 he went to Oxford church as pastor, and served it during the five years he was in Oxford. All these churches were in Mississippi.

In 1870 Dr. Gambrell began the practice of writing on some subject every day. He did this as a means of self-improvement, little dreaming that writing was to be so large a part of his life's work. He continued this habit as long as he lived. He did not offer many articles to the press at first, but faithfully wrote one every day.

In 1877 The Baptist Record was launched; he was asked to be the editor of the new paper, and accepted. In 1881 he moved the paper to Clinton, Mississippi, where Mississippi Baptist College is located. The Clinton church elected him pastor. He was pastor of the church and editor of the paper, but also spent a good deal of time raising funds for the College. He was one of the main movers in the endowment campaign of 1889 for the College; and that campaign succeeded, although in it Dr. Gambrell spent his strength to utter exhaustion. He was one of the most prodigious toilers of his own or any other age.

Dr. Gambrell regarded temperance, good citizenship, education and good social conditions as by-products of the Gospel. He threw himself into the fight to drive liquor saloons from Mississippi when he was a young pastor and editor; and he never stopped the fight against the liquor traffic as long as he lived. He wrote and spoke and counselled and planned without ceasing, to stop the traffic. He did all this with wisdom, sanity and effectiveness. He believed in law and order under all circumstances and conditions.

In 1887 his brilliant son, Roderick Dhu Gambrell, was assassinated by the liquor crowd in Jackson, Mississippi. The trial resulted in a verdict of "not guilty" for the man accused of the crime. A mob collected to punish the acquitted man. Dr. Gambrell hurried to the scene, made a powerful plea to the mob to disperse; and saved the life of the man who had killed his own son.

In 1890 Dr. J. M. Frost of Virginia began advocating the organization of a Sunday School Board for the Southern Baptist Convention. Dr. Gambrell thought the movement immature, and opposed it. Mighty men lined up on both sides of the controversy. Finally, through much discussion on every phase of the subject, the giants came to agreement; and Drs. Frost and Gambrell wrote the report which was unanimously adopted by the Convention at Birmingham, Alabama, in May 1891. Dr. Gambrell often said, "Baptists talk themselves together." The Sunday School Board after it was launched never had a better friend than he was. He was one of

the finest illustrations of genuine co-operation ever produced in any land or age. He steadfastly kept to the main track, and faithfully refused to allow his life to be consumed with incidental or secondary considerations.

He was not only a powerful advocate of the Sunday School movement, but he was one of the first group of men in America to advocate the Baptist Young People's Union. He threw himself wholeheartedly into the effort to enlighten, enlist and develop the young people in Baptist churches. From Canada to Texas, he raised his voice for them.

In 1893 the Trustees of Mercer University at Macon, Georgia, elected him President of that honored and important institution. He accepted the high office, and continued with the institution three years. He so conducted the affairs of the University that there was deep regret when he retired from its presidency. But that position was not God's will for him. He was to go to the great Southwest, to the largest state of the Union, and there to do the colossal work of his life.

In 1896 the Baptist General Convention of Texas was harrassed on every side by a group of critics who seemed determined either to make the Convention serve their ambitions and interests, or to destroy it.

The Corresponding Secretary had resigned, and the Convention had no official leader. At the first meeting of the Board of Directors all the members were in the utmost perplexity. There was no unanimity as to the choice of a leader. The Board held an all-night prayer meeting, and in the morning there was a strange and (from the human standpoint) unaccountable turning of all minds toward a man in Georgia who had not even been considered in connection with the office. He was elected unanimously, in what was many times declared by those present to be the most solemn hour of their lives. That man was James Bruton Gambrell.

On December 10, 1896, he announced his decision to accept. He was then fifty-five years, three months and twenty-five days old. He came to Texas and served as Corresponding Secretary until March 10, 1910, thirteen years and three months. It is not possible to convey in words to anyone who did not live in Texas through those years any adequate estimate of his marvelous leadership. He was misrepresented and maligned; his words were twisted and his motives assailed; he was the target of epithets and abuse; no trick of the demagogue was left unused to make him unpopular with the Baptist people. It all failed of its purpose.

The total result was a vast increase of the Convention's attendance, clientele, finances, and moral power in the State and in the South, notable co-operation and solidarity. The Convention became a powerful organization for every good work. Evangelism went rapidly forward, and many new churches were organized.

On March 10, 1910, Dr. Gambrell retired from the Secretaryship, to become editor of the Baptist Standard. He was sixty-nine years old, but vigorous in body, with remarkable recuperative ability. His mind was alert, retentive, and well poised. Those who had bought the Baptist Standard from the Convention elected Robert H. Coleman as business manager, and Dr. Gambrell was given as assistant editor Dr. L. M. Waterman until 1912, and then Dr. E. C. Routh. As editor, he was thus free to study Baptist situations and social, educational and missionary conditions all over the world. He gave a large part of his time to the denominational work in Texas. Everywhere he was a most acceptable speaker. His quaint humor, profound philosophy expressed in homely language, Christian optimism and seasoned judgment, drew the people, gripped them, and directed them in advancing co-operation.

At the end of four years he was called again into the secretaryship and served two years. The Education Board had been merged with the Board of Directors, and the combined adminis-

trative work was heavy for a man of seventy-three years. He threw himself into it without reserve for two years, and then declined re-election.

The Southwestern Theological Seminary at Fort Worth, Texas, had invited him in 1912 to the chair of Christian Ethics and Pastoral Theology. He went in 1916 to the Seminary, and was connected with that institution for the rest of his life.

In 1917 the Southern Baptist Convention met in New Orleans, Louisiana, and Dr. Gambrell was elected President. Many of his friends knew that he did not claim to be skilled in the Parliamentary law which governs the procedure of the Convention. But the scout in General Robert E. Lee's army had learned to meet occasions, and now the man grown old was called upon to direct a large democratic body. He surprised and gratified the Convention by his rulings, and proved himself to be a masterly presiding officer. He held the office for the traditional three years; and then the Convention was not willing to give him up. So at Washington, D. C., he was in 1920 elected a fourth time, but declined re-election after that.

He had always been passionately devoted to the foreign missionary enterprise. Now he had time to acquaint himself with the struggles of different Baptist groups over the world. He wished to visit them and to have intimate fellowship with them.

In 1919 the Southern Baptist Convention meeting in Atlanta, Georgia, appointed a committee of five to send a Fraternal Address to Baptists throughout the world. Dr. Gambrell was a member of that committee. The address sent out is a historic document which bears the marks of his wisdom. Other distinguished members were E. Y. Mullins, Z. T. Cody, L. R. Scarborough and William Ellyson.

In July 1920 the London Conference of Baptists was held. It was composed of representatives of twenty-one countries, of which the United States was one. The Southern Baptist Convention was represented by Dr. J. B. Gambrell, Dr. E. Y. Mullins, Dr. J. F. Love and Dr. Geo. W. Truett. It initiated a great relief fund to deal with the physical distress in Europe, adopted a policy of missionary extension in the European continental countries and elected Dr. Rushbrooke as Baptist Commissioner for Europe.

I cannot, as this article passes through my hands on its way to the press, refrain from inserting a footnote regarding this Conference. After the recommendation to appoint me had been unanimously adopted, Dr. Gambrell was the first to speak to me. He was seated close behind, and leaned over to whisper: "You must not refuse." The clear and unhesitating judgment of this strong man was an important factor in shaping my decision.—J. H. R.

Dr. Gambrell regarded the London Conference as the most far-reaching in significance of any meeting the Baptists ever held. After the close of that Conference, he and Dr. E. Y. Mullins visited their fellow-Baptists throughout England and throughout fifteen European countries: France, Holland, Germany, Denmark, Sweden, Finland, Norway, Ireland, Scotland, Roumania, Hungary, Austria, Italy, Spain and Portugal.

No two travelling companions were ever more congenial than were Drs. Gambrell and Mullins. They did not rush, but made the trip leisurely. Yet Dr. Gambrell's enthusiasm and keen interest in the people, caused him to exert himself more strenuously than was safe for him. He did not know that his heart was not strong.

In December they returned to the United States, to face immediately numerous calls to tell of Baptists in Europe. Dr. Gambrell accepted many invitations, and was going at his usual stride, to the delight of great audiences or conferences awaiting him everywhere. On February 23, 1921, he preached at Wichita Falls, Texas. The next morning he arrived in Fort Worth, and

decided to walk uptown from the railway station. The distance was short, and he liked to walk. On the way he felt weak and stopped to rest. He came home to Dallas and took to his bed. Physicians were called who made a thorough examination. They offered no hope for his recovery.

Henceforth, he stayed at home, except on Sunday, May 29, 1921, when he attended a service at the First Baptist Church, Dallas, to hear Dr. J. H. Rushbrooke of London, Commissioner of the Baptist World Alliance for Europe, preach. Dr. Gambrell said a few words introducing Dr. Rushbrooke, and was intensely interested in the service. This was his last public appearance. He returned home and gradually declined until the tenth of June, when the end came. It was the closing of a truly great and useful life, consecrated to all the Master loves. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

—BR—

HEARTS MADE WARM ON A COLD NIGHT A Baptist Bible Institute Experience G. A. Nelson, Student from Louisiana

It was my privilege on Tuesday night during the first part of the second term to preach at our French Market assignment. The night was cold and a few were passing to and from the market stands.

As a scriptural guide five verses in outline form were used on the subject, "Man's Way To God." Shortly after I had begun speaking against the din and clamor characteristic of the marketing section, a sudden break in traffic left a surprising and unusual quietness on our corner. The unexpected hush immediately showed its favorable effect by the loitering of a few passersby. It also brought a stress of responsibility upon the speaker which was intensified by the gathering listeners.

God honored our efforts and besides two or three bystanders, two men came from their parked trucks, and one woman left her fruit stand to express in hand-giving their heart-giving to Jesus. The experience warmed my own heart, and I am confident the presence of Christ entering the hearts of the new converts was more than sufficient to offset the temporary unpleasantness of a chilly evening.

—BR—

"ALL THINGS CAN I DO" A. R. Adams, Minister Second Church, Greenwood

"I can do all things through Him that strengtheneth me," cries the brave, but humble-hearted Paul. When this undaunted apostle grasped the hand of his Master, he thrilled with the thought of victory, and swept the field in vain, to find one single unsurmountable obstacle. "All things can I do," shouts the buoyant, hopeful soul in Christ, drowning the pitiful whine, "I can't," coming from weakness and doubt. The church presents a sad spectacle today, of those who are trying to succeed by the strength of their own right arms. Men and women are trying to excuse themselves from the performance of duty, on the plea of inability, based upon lack of natural endowments and experience. They will not do what is their explicit duty to do, because possibly, if they made an attempt, they might fail! Who can tell whether his effort is a failure or not! And what is failure, in the eyes of the fastidious self-constituted critics that too often infest the modern church, compared with that far greater failure in the pure eyes of the blessed Christ. Our strength is from above, it is not developed in the gymnasiums of earth. "Speak to the people that they go forward."

—BR—

Secretary H. L. Martin spent the week of July 31 in a good meeting with Pastor A. H. Childress at Dixon, Neshoba County. This faithful alumnus of Mississippi College is leading his people in a splendid way and is held in deep affection by the whole community. It was a joy to labor with them.—H. L. M.



Dr. William James
ROBINSON

Says

"Sin is a reproach to any people." (Prov. 14:34).

These words may he read: "Sin is the poverty, depression, or sinking of any people." Sin may be defined as, "The voluntary transgression of known law." But we are sinners by nature and by choice. "All have sinned, and come short of the glory of God." It is the most destructive, debasing and repulsive condition that has come upon man. It blights, it ruins, both soul and body.

Sin diminishes population, it depresses the spirits of a people unfitting them for any right conduct, it dissipates the wealth of a nation, and it deprives a people of freedom. Israel, Greece, Rome, and every other nation that has fallen, was destroyed by the ravages of sin. The nature of vice invites and receives the displeasure of God.

"Fools make a mock of sin" but wise men detest it; and flee to Jesus for cleansing and salvation from its curse.

BILLY SUNDAY STANDING PAT

—O—

The writer had an opportunity to hear Billy Sunday speak to an audience of about 7,000 people at Springfield a few days ago. Among other things he said:

"Since prohibition went into effect we have built 500,000 new homes, 65 per cent of them owned by men who never owned a home before. When you compare the saloon at its best and prohibition at its worst, prohibition is still a million times better. If you legalize beer the saloon must of necessity come back. Al Smith says he's against the saloon—but where would he sell the stuff, in a booze cafeteria?"

In one of his flights of oratory he exclaimed that the spirit of our forefathers was not dead and that the Stars and Stripes would never again spread its protecting folds over a licensed saloon or anything that looks, or smells like it, whatever the name.—Illinois Baptist.

An alert Christian in East Mississippi, well past his seventieth birthday, remarked a few days ago, "I've been reading The Baptist Record pretty regularly nearly ever since it was started; it is better today than ever before." No one can possibly be a "well-informed" Mississippi Baptist without reading The Record and its readers as a rule are the dependable members of our churches. Why not send in your subscription—or better still, get a "club of ten" while it is on your mind?—H. L. M.

—BR—

Secretary H. L. Martin visited Lee and Pontotoc counties on July 24th, speaking twice at Plantersville and once at Pontotoc. Under the leadership of Pastor H. G. West and Supt. C. L. Bucy, the work at Plantersville is going finely, and the community is looking forward to the rival which will begin August 7th. At Pontotoc Brother A. L. Goodrich, in spite of hot weather and prevailing conditions has every phase of the church life moving smoothly. It was a pleasure to speak on our Education work and the hospitality of Brethren Bucy and Goodrich was greatly enjoyed.—H. L. M.

—BR—

The Baptist Church at Wake Forest, N. C., adopted the plan of helping the unemployed by furnishing them a 50 acre farm with fertilizer and feeds. It is a good idea to help those who are willing to work. If idle land and idle people will get together, it will be a happy wedding day.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

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Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

(Copied from Home and Foreign Fields)

"THE PEOPLE WHO KNOW ARE THE PEOPLE WHO DO"

Ethel Winfield, Secretary of W. M. U. Literature Department, Birmingham, Alabama

It has been said recently that "We have to know much and think much merely to get along nowadays." Observation and experience assure us that the people who know are the people who succeed in doing things. From its early days Woman's Missionary Union has given particular thought to helping women and young people know needs and conditions in mission lands to the end that they may be inspired to meet the needs and improve the conditions by sending the gospel story into those lands. Missionary literature has been carefully developed, selected and distributed. Such literature opens up new worlds to those who study it, enlarges their sympathies and makes them truly world citizens.

Readers of mission tracts, books and periodicals are equipped to understand better current news, for the background of facts thus secured gives a setting for events briefly set forth in newspapers and magazines. But far beyond this informational value is the spiritual value of mission literature. Through it we are permitted to share spiritual experiences of the missionary, and to feel the power of the gospel as its transforming work in the midst of heathenism is described. The W. M. U. Literature Department provides leaflets and playlets that serve this double purpose of educating mind and hearts.

The stock of leaflets covers a wide range of subjects; most of the tracts about mission lands are narratives furnishing word pictures and comparisons of conditions at home with those in the fields. Other leaflets emphasize prayer, giving, enlistment, missionary training of young people, mission study and similar subjects allied with effective work for missions. As has been aptly said, "The missionary leaflet is a small messenger that can go everywhere, knows no fear and never tires, can be multiplied without end, travels at little expense and speaks on many subjects." This "small messenger" was the first form of printed information magnified by Woman's Missionary Union, and because of the varied service it performs its usefulness continues to be stressed. All through the years certain leaflets have been selected from month to month and suggested as supplemental material for the missionary topic. The idea is not that the leaflets shall form the basis of the program but that one, two or three out of the list shall be chosen for the sake of an appealing story, a striking example or illuminating side-light on the subject under discussion.

It is a fact that the barely-aroused or half-interested woman can sometimes be brought to an alert sense of concern by seeing a well presented missionary playlet or pageant. The W. M. U. Literature Department is mindful of this and strives to keep in stock the best dramatic material, but every demonstration on our shelves must carry the missionary theme. Many copies are purchased from other denominational publishing bureaus, but in every instance care is taken to select those that have no statements of distinctly sectarian tenor.

Other items in stock are expressions of the printer's art in forms that vary from line after line of type matter. Among these items attention is called to the organization hymns which are printed in single sheet style to make words and music easily and cheaply available for those or-

Our Young People's Column

BOOKS AND BOOKS

It is time to perfect plans for the fall mission study classes. Of course you will arrange the time best suited to each organization and to each community. Select the text book carefully and, if the organization members cannot buy individual copies, see that several copies are available so that the necessary reading of the book by each young person before taking examination and receiving award can be arranged for readily. Secure a teacher who will give herself unstintedly to study of the topic—not merely the select text—until she is saturated with it and will pass it on to her mission study pupils.

For intermediates "The Young revolutionist" (75c) by Pearl S. Buck will prove truly fascinating, picturing China's bewildered intermediates seeking, seeking. Our own denominational activities must be added by the teacher but can be readily woven into the interesting story. Use our Foreign Mission Board's report for latest information; see such publications by our own missionaries as Mrs. Pruitt's "The Day of Small Things," Dr. Bryan's "Christianity's China Creations," Dr. Ayers' "Healing and Missions." The teacher of Junior R. A. or G. A. will want also to use these books as background though she select "Ling Lang: A Story of a Boy and Girl in New China" (50c) or the still popular "Friendship Center in China" (50c).

Sunbeam leaders of mission study will delight in "Chinese Children of Woodcutter's Lane" (85c) by Priscilla Holton or "Fragrance" (60c) by Mary Entwistle as bases for the stories of the Chinese village the Sunbeams will surely wish to make. The tiniest Sunbeams will like "Ah Fu, a Chinese River Boy" (50c), particularly if the pages are pasted in a row—pictures on one side and writing behind so that the procession of pictures is truly a moving picture.

All books mentioned on this page may be ordered from State Baptist Bookstore.

There is no end to the worthwhile and thrilling mission literature available. Use it thoroughly, sharing when possible equipment and teaching talent too. The young people's director will be alert to make such generous arrangements.—Juliette Mather.

BOOKS

These are the masters who instruct us without rods and ferrules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you. The library, therefore, of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared with it.—Richard duBury, A. D. 1344.

ganizations that do not find these hymns in the books used by their churches. The Standard of Excellence wall charts, the invitation and absentee cards, gummed seals in W. M. U. pin design, Y. W. A. monogram, and tither's seal, the place cards and beautiful Y. W. A. posters all have their place in the work of missionary organizations.

The expanding interests of these organizations have created demand for helps and supplies not exactly in the line of printing. Among the first of these to be stocked were organization pins, which are worn not merely for adornment but as silent symbols of loyalty to God's work, and of fellowship with others similarly devoted in carrying it forward.

Inquires about supplies are cheerfully welcomed and painstakingly answered. The practice of the department is to fill orders on the day they are received, thus the material is made doubly helpful because it is promptly available. If for any reason an order cannot be filled the customer is notified at once. Sometimes the question is raised as to why the W. M. U. Literature Department does not extend the courtesy of charge accounts. The chief reason for this is that many, in fact most, of the transactions have to do with amounts so small it is impractical to charge them. Another is that by having remittance accompany order bookkeeping costs are eliminated and this lessening of overhead expenses makes lower prices possible.

The Union's three missionary magazines are not included in the work of the Literature Department, each one being required to stand for itself in the matter of finances. However, any discussion of the way W. M. U. is promoting missions through the printed page must surely take them into account. The Union also provides each year thousands of copies of leaflets on promotion and methods for its full graded system of missionary education, but the free helps are always distributed through the state W. M. U. offices.

The policy of the Union directs that the W. M. U. Literature Department shall function "as an agency for the promotion of our work rather than the accruing of profits." Truly this ideal of service to the glory of God is that to which the Department aspires.

—BR—

You have probably seen the scales for weighing people which works after this fashion: You step up on the little platform and the index on the dial immediately turns to the place where the figures ought to be, but no figures are visible. But you have neglected one thing. Put the penny in the slot. Now look on the dial; it is illuminated, and the figures are plainly visible, and your weight is pointed out on them. So have we thought the Holy Spirit comes into our hearts and illuminates the word of God as we read it; comes and makes radiant the face of Christ, so that we see His glory. He is the "promise of the Father"; He takes the things of Christ and shows them unto us; He brings to our remembrance all things which Jesus has taught; it is thus that we "beholding as in a mirror the glory of the Lord are transfigured into the same image from glory to glory, even as from the Lord the Spirit."

—BR—

Both the Northern and Southern Baptist Conventions are scheduled to meet next year in Washington City. The idea is to meet consecutively.

The Baptist Record

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Board

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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

AN APPRECIATED FRIEND

My dear friend, Rev. L. D. Bassett, of Louin wrote an interesting and appreciated letter recently. We served together in the old General Association many years ago and learned to love each other, and we have been meeting occasionally since that day. His letter brings back sweet memories of faces and scenes of the past. So interesting it was to me that I feel that the readers, especially in East Mississippi, will be glad to read it, so I am here reproducing it in part: "I just thought I would write you since I have driven in home to rest this summer. The old vehicle of 72 years needs repairs so I am resting up this summer. It will be fall before I will be able to do much preaching. * * * This time of waiting is a good time for reflection, so I am thinking of my friends over the state, especially of those of past years. I cannot write to all of them, but I will appreciate their sympathy and prayers while I wait the will of my Lord. Tell them through The Record that I am thinking of them and love them."

"I have been made sad by attending the funeral of some of my old preacher brethren recently. Last Sunday I attended the burial of Elder G. W. Boyd, of Laurel. He was 79 years old and had been preaching for 50 years, very active in the General Association for many years, but died identified with the Landmark brethren. He was a good man and good preacher and raised a fine set of boys. I was also in the burial service of Elder Elisha Summerall recently. He was 84 years old and had been in the active ministry for many years until age slowed him down. A good man he was and loved by all who knew him."

"It seems that nearly all the old preachers of East Mississippi have died and gone on to glory. Elder Jas. E. Chapman and myself are all of the older preachers now living

that I can recall just now. I am just lying up here thinking of Elders N. L. Clarke, J. P. Johnston, "Uncle" Jimmy Thigpen, men that I associated with when a boy preacher but who have long since left this world. Am thinking also of other comrades in the ministry with whom I have worked many days, among them were Elders L. J. Caughman, H. F. Husbands, S. J. Tullis, T. J. Miley, W. P. Chapman and many others. How I rejoice as I think of the noble work done by these great men of God in East Mississippi. Eternity alone will tell it all. How I miss them as I walk the lonely path of life, but their lives will be holy inspiration to me as long as I live. Noble friends, how I love your memory still."

Bro. Bassett has been one of the very active Baptist pastors in East Mississippi, going far and near to serve the Lord whom he loved. It is with regret that I learn that this dear, appreciated brother is laid up temporarily for needed repairs. May the dear Lord who loves you soon heal you and let you get back to your much desired labors, brother beloved.

THE SACRED HARP CONVENTION

The Mississippi State Sacred Harp Convention is billed to convene on Friday before the fourth Sunday in August, 1932, with Ocobla Baptist Church, six miles east of Philadelphia, in Neshoba County, for a three days session—Friday, Saturday and Sunday. The officers of this Convention are W. T. Gwin, Eupora, President; N. A. Jennings, Houston, Vice-President; John J. Adams, Clarksdale, Secretary-Treasurer; J. C. Winter, Eupora, Chaplin. Lovers of the old songs from all over the state will be there and many from outside the state, for a three days feast of soul stirring songs, songs our fathers and mothers sang in the long ago; songs that have lived for centuries some of them and will live until time shall be no more. Then in heaven the truths and spirit will live and be sung eternally. This is a fact because the majority of these good old songs are based on the Bible and tell the doctrines of redeeming grace in a wonderful way. "The songs of Moses and the Lamb" will be the heart and soul of that dear old book and others like it. This being the scene of my boyhood days nothing will please me better than to attend this singing convention. The people who live there are social, liberal, brotherly and able to take care of all who will come. So it is to be hoped that hundreds will take time off to be there and feel afresh the thrill of soul that only the songs of long ago can bring. May the Lord use the work of that meeting to His glory and the salvation of lost ones.

NOTES AND COMMENTS

Some one has said: "The reason more parents don't resort to corporal punishment today is that they are asleep at the switch."

Three of our much beloved Baptist preachers of the state have died recently: Rev. E. W. Sumerall, of Lake, Rev. G. W. Boyd, of Laurel,

and Rev. J. V. Parker, of Soso. All were good men and preachers. Condolence to the bereaved.

From the secular press the following is taken: "Rev. Osmar Jacobs, Syrian Evangelist, plans to come to Philadelphia, Miss., in the near future in a five days' series of religious services. He completed a meeting at Williamsville, two miles west, which was a big success according to those who heard him. He comes back at the request of many who are anxious to hear him preach."

Pastor Vinson will hold his meeting with Hopewell Baptist Church, Yalobusha County, beginning the fourth Sunday in August. This is a small church with many opportunities.

Dr. H. L. Martin, Secretary of Education Commission, assisted Pastor Andrews in his meeting at Bruce last week. The final results of the meeting have not been announced.

Gipsy Smith closed a recent address to a group of young people as follows: "Did Jesus spoil my life when I came to Him? Tell me. (A loud shout: No!). Well, He will not spoil yours. No more than He spoiled the color on the wing of the butterfly, which is enough to send every artist crazy. No more than He will spoil the beauty of the dawn, when the gates of morning open without a creaking on their hinges. No more than He will spoil the glory of the sunset, when angels do such amazing things in the sky. No more than He will spoil the magnificence of the rainbow. No more than He will spoil the blue-bells when they ring in the woods on a May morning." These are fine words well said.

—BR—

SUNDAY SCHOOL ATTENDANCE AUGUST 14, 1932

Jackson, First Church	578
Jackson, Calvary Church	817
Jackson, Griffith Mem. Church	395
Jackson, Davis Mem. Church	415
Jackson, Parkway Church	192
Jackson, Northside Church	75
Inverness Baptist Church	77
Charleston Baptist Church	186
County Line Church	
(Cotiah County)	116
Brookhaven, First Church	523
Columbus, First Church	658
Columbus, First Church	
(Mission schools)	141
Meridian, First Church	618
Offering	\$40.94
Charleston Baptist Church	
(August 7th)	191

B. Y. P. U. ATTENDANCE AUG. 14, 1932

Jackson, Calvary Church	147
Jackson, Griffith Mem. Church	150
Jackson, Davis Mem. Church	169
Jackson, Parkway Church	60
Columbus, First Church	135
County Line Church	
(Cotiah County)	35
Brookhaven, First Church	170
Brookhaven, First Church	
(August 7th)	178

—BR—

IRIN

By Louis J. Bristow, Superintendent

Her father and mother are blind, but Irin's vision is normal. She is not quite six year's old, bright and



A baby at your house?
Listen to me
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I sleep like a top
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I'm so contented
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pretty and has been a joy to her parents. Educated in a school for the blind, her father and mother make brushes, mops, baskets, etc. which they sell for a living. Naturally they are poor.

Irin was taken suddenly ill and screamed because of acute pain. A quick, frantic call to the doctor brought the dread word "appendicitis" and the child was rushed to the Southern Baptist Hospital in New Orleans. It was night but an emergency operation was done and Irin is recovering.

The child's parents cannot pay the cost of Irin's care. She is a guest of Southern Baptists, one of His "little ones" to whom our nurses give cups of cold water in His name. I believe such ministry is pleasing to Him and I am glad I may have part in this "Healing Humanity's Heart" even though it be by proxy. Anyone may have part by contributing to our charity fund—but there! I am not permitted to solicit gifts. So this is only a suggestion, not a request. Selah! New Orleans.

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR AUGUST 21, 1932

Prepared by
L. D. Posey, Jena, La.

Subject: The Tent of Meeting.
Golden Text: And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

—Ex. 33-11.

Scripture for study: Ex. 33:7-16; for supplemental study: Ex. 32:1 to 33:23.

Time and Place: B. C. 1498, at Mount Sinai.

Introduction

Just how many days or weeks intervened between last Sunday's lesson and the one for this date, I have not been able to learn. But it must have covered but little if any more than the forty days Moses was in the mountain to receive the Law or Ten Commandments. A careful reading of Exodus between chapters twenty and thirty-two, will show that he received while in the mountain a great deal more than simply the ten commandments. It was while there that he received the ceremonial law, and the instruction as to the construction of the tabernacle, and all the rules and regulations by which the worship of Jehovah was to be conducted.

The Lesson Studied

In the lesson before us, we are again reminded of the perversity and forgetfulness of the people. Despite the many manifestations of the presence and power of God, while Moses was in the mountain, the people demanded of Aaron that he make them a god to go to before them. Then followed the making of the golden calf, its worship, the debauchery of the people, the wrath of God upon them, and the death of about three thousand of them. Now what are the lessons for us?

First of all is that of good leadership. While Moses was there, they, in some measure, heeded his commands. In his absence they went straight to idolatry. Bringing this principle to our religious life, its first application is to the pulpit. The ignorance of our people with regard to correct Bible teaching, is more chargeable to the ministry than to any single cause. True, people could read the Bible for themselves if they would, but comparatively few do so. But many of them who do read, do so in the light, or rather darkness, of opinions formed by what they heard from the pulpit. Take these points: Why so much opposition to missions? Why so many that believe baptism essential to salvation? Why so many that believe that one must keep the law to be saved? Why so many who believe "saved today, but lost tomorrow?" Why so many that believe the heathen are saved without the gospel? All these questions may be answered in one statement, namely, they have not been properly taught from the pulpit. Much of the failure in the pulpit is for lack of real study

upon the part of the preacher. He is too busy with social affairs, and too intent on his popularity by being "cute" and entertaining, to do the proper amount of study. It reminds me of the band that entertained that motley mob of moral perverts and degenerates as the Titanic carried them down to a watery grave and a demon's hell. Read the Monday dailies and see what the preachers discussed Sunday morning and night. See how they go round and round in the same little circle like a dog trying to bite the end of his tail, and it is easy to see why so many church folk know so little about the Bible.

Turning to the political and financial conditions of our nation, the trouble is the lack of the right kind of leaders. A daily correspondent from Washington to one of the South's greatest papers, admitted this week, that Roosevelt was nominated by the Democrats, not because he is the man for the place, but because our political conventions have failed, and real statesmen have no chance to be brought into the service of the nation in times like these are now upon us. We are now in that awful condition of the "blind leading the blind" in all phases of life.

Our next lesson is to be derived from Aaron's lack of real manhood. He knew where Moses was, and why he was there. He also knew an idol had no power to lead. But Aaron wanted popularity with the people at any price. The principle is that of a demagogue, be he in the pulpit or on a soap box. Our church rolls today are loaded to the breaking point because pastors have not had the courage to teach and lead the saved in the churches to enforce New Testament church discipline. Those in the "prominent" churches, set the pace years ago, to hold their places, and the rest of us have followed to hold ours. The result is the moral standard of many churches is not as high as that required in well regulated Masonic lodges. How do I know? Because I have the key-stone and the penny, the daily wages of a Royal Arch Mason. For the next few months, courage will be needed in the pulpit as it may never be for us again. Will we be equal to the demands of the hour?

Reverting again to the political conditions of our country, our would-be statesmen have played the Aaron act, yea, even the Judas act, and yielded to the demands of the wets, and so far as they are concerned, judging by their acts and utterances, are willing to thrust back upon this nation the greatest curse that ever blighted any people, if thereby they can get the plaudits and pelf of rumdom. Our fathers and mothers fought and many of them paid the martyr price, to save their posterity from having to live in a nation dominated by bloated, degenerated saloon keepers and brewery owners. If there is one act

of ingratitude more than another, it will be for this generation to repeal the Eighteenth Amendment. "I will suffer my tongue torn out by the roots and buried in the rough sands of the sea where the tide ebbs and flows twice in twenty-four hours," before I will vote for any man or set of men whose policy is to repeal the Eighteenth Amendment. "If that be treason, make the most of it."

Our next lesson is the impoverishing, debauching and destructive work of sin. The people gave their gold to make their god, then in their worship they made gluttons, bacchanalians and libertines of themselves. They incurred the wrath of God. They had to drink the water polluted by their god, and about three thousand lost their lives in the battle between righteousness and unrighteousness that followed. Moses' call of "Who is on the Lord's side? let him come unto me," should be the clarion call of every Christian man and woman in this nation as we face the onslaughts of the enemy of every thing that is pure.

But you say I have missed the lesson. No, the Lesson Committee failed to put the emphasis where it belonged.

The "Tent of Meeting" was not the tabernacle, but was a temporary arrangement to be used until the tabernacle could be constructed and erected. As a place where God met with His people and communicated with His servants through His ordained means, and they rendered acceptable worship to Him; all of this may illustrate—not typify—public worship in our churches now.

The prayer of Moses in behalf of that sinning people, is a wonderful example of intercessory prayer, and it is our privilege now, if we will pay the price of consecration and sacrifice. But the finest truth is the Spirit of Christ that was manifested in Moses. He was willing to be blotted out of God's book of remembrance if it should require that to secure their forgiveness. I am afraid but few of us could reach that high.

The spirit of Moses in being unwilling to go unless God would go with him, should be the rule by which our actions should be determined. God was pleased with that spirit in Moses and granted his request. How we have failed because too often we have not done as Moses did in that instance.

—BR—
SKENE

It was the pastor's privilege at the church's request to do the preaching. Our church auditorium being too small to accommodate the crowds the School Board and the Superintendent kindly consented that we use the Gymnasium at the

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school. There we had seats for more than five hundred people perhaps six hundred. Even though the weather was very warm and the building an extra warm one we had the building filled to capacity most of the time. The spirit was fine. I trust the church was builded up in the faith and strengthened in many ways. We took an offering for the missionary work of the Home and Foreign Board. I think a true revival could not be hurt but rather blessed by such a move. We preached Missions, Stewardship, and other fundamentals of our faith. The visible results of the meeting were thirty-two or thirty-three, thirty-one of them coming on profession of faith and baptism. We are very happy over these results. It was my privilege to do the preaching here in a revival last year at which time I was called as pastor. The revival last year, the work through the year and this revival have given us a little more than a hundred additions to the church. Since we budgeted our church we have not failed on the first of each month to send in a small check for the cooperative program. We trust the Lord will keep us humble and enable us to work in His Spirit.

Brother L. C. Craig a long time friend of mine led the singing in the meeting in a glorious way. He was assisted by two of our noble and faithful pianists, Mrs. J. F. Simmons and Miss Jane Strickland. Those who need a capable, clean, Christian gospel singer will make no mistake in securing Brother Craig. I have known him for years. He is dependable and efficient in his work. The church expressed their appreciation with a splendid offering for his services.

Yours in the Great Cause,
R. S. Howard, Pastor
of the Skene Baptist Church
P. S.—Brother Craig's address is
1814 E. Tucker St., Ft. Worth, Tex.

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WHEREAS, L. A. Doyle of Benton, Mississippi, on the 10th day of April, 1929 subscribed for 20 shares of the capital stock of the Standard Life Insurance Company of the South of Jackson, Mississippi; and T. F. Durrett, of Quincy, Mississippi, on the 14th day of June, 1929, subscribed for 25 shares of stock of the said Company; and A. Q. Greer, of Potts Camp, Mississippi, on the 14th day of June, 1929, subscribed for 35 shares of stock of said Company; and G. E. Hicks, of State Line, Mississippi, on the 16th day of May, 1929, subscribed for 4 shares of stock of the said Company; and Solomon P. Hood, of Jackson, Mississippi, on the 7th day of May, 1929, subscribed for 20 shares of the stock of said Company; and Henry G. Laird, of Raymond, Mississippi, on the 28th day of March, 1929, subscribed for 4 shares of the stock of said Company; and Geo. T. Lyon, of Tillatoba, Mississippi, on the 8th day of May, 1929, subscribed for 40 shares of the stock of said Company; and Ed Jones, Jr., Executor of Estate of Ed Jones of Schlatter, Mississippi, on the 12th day of June, 1929, subscribed for 100 shares of the stock of said Company; and R. S. McCreadie, of Jackson, Mississippi, on the 12th day of April, 1929, subscribed for 10 shares of the stock of said Company; and R. B. Martin, of McComb, Mississippi, on the 25th day of May, 1929, subscribed for 4 shares of the stock of said Company; and R. C. Pugh, of Decatur, Mississippi, on the 24th day of April, 1929, subscribed for 10 shares of the stock of said Company; and L. S. Quinn, of Tylertown, Mississippi, on the 5th day of June, 1929, subscribed for 20 shares of the stock of said Company; and J. A. Teat, of Jackson, Mississippi, on the 26th day of February, 1929, subscribed for 100 shares of the stock of said Company; and B. F. Sanders, of Maben, Mississippi, on the 20th day of May, 1929, subscribed for 100 shares of the stock of said Company; and John J. Trollo, of Canton, Mississippi, on the 5th day of March, 1929, subscribed for 5 shares of the stock of said Company; and

WHEREAS, said subscriptions to said capital stock provided that the entire purchase price of said stock would be entirely paid within nine months from the date of said subscriptions; and

WHEREAS, all of the unpaid amounts due on account of the aforesaid subscriptions have become due, past due and unpaid and all of same are now due and unpaid and in default and the said subscribers having been called upon to pay same and having failed and refused to pay same; and

WHEREAS, the Board of Directors of the Standard Life Insurance Company of the South of Jackson, Mississippi, at its Annual Meeting held in the office of the Company at Jackson, Mississippi, on February 20, 1931, acting by virtue of and in accordance with Section 4152, of Hemingway's Code of the laws of the State of Mississippi of 1930, enacted a Resolution authorizing and

directing the undersigned Niles Moseley, on account of the default in the installment payments of the above subscriptions to the capital stock of said Company to offer for sale and sell to the highest and best bidder for cash all of the stock, rights, title, interest or equity in the aforesaid subscriptions;

NOW, THEREFORE, In accordance with the aforesaid Resolution and other provisions of Section 4152, of Hemingway's Code of 1930 of the laws of the State of Mississippi, I, Niles Moseley, will, within legal hours, on the 26th day of August, 1932, at the main front door of the Hinds County Court House in the City of Jackson, Mississippi, offer for sale and will sell to the highest and best bidder for cash all of the aforesaid rights, title, interest, equity and stock of the aforesaid subscribers arising out of their aforesaid subscriptions to the capital stock of the said Standard Life Insurance Company.

Witness my signature this, the 28th day of July, 1932.

NILES MOSELEY.

—BR—

BEHIND THE "WET" CURTAIN
By William T. Ellis

—O—

Like a swiftly withdrawn curtain, the recent "wet" decisions of the two major American political parties have revealed a condition which is a first concern of the church—a condition which heretofore they have been reluctant to face.

That condition is the alarming nation wide slump in Christian idealism. All of the many arguments for any against prohibition aside, it is fundamentally true that it is primarily the Christian motive which conceives of a world wherein no one shall be hurt by the evils of strong drink. It is the New Testament teaching of altruism which makes mankind seek a sober and safe society, even at the price of relinquishing personal rights and liberties. If a man has not the Bible's concern for the welfare of the weaker brother, he will not try to protect that man from his own weakness, or from hurtful forces outside of himself.

After a century of heroic and unselfish activity in the field of temperance, the churches effected prohibition in the United States. Then the struggle for the great ideal ceased, except on the political end. The aggressive stimulation of the great social, brotherly and Christian conception of a sober world subsided.

Insidiously, during the twelve intervening years, a vast inertia has crept over Christian people. The late political conventions have suddenly made plain how powerful the contrary conceptions of life, as individualistic and self-indulgent, has become.

Many folk, of timid or evasive mind, will dodge this grave portent. Some will even contend that one party is really "dry" and the other "wet". The facts are clearly against such a view. Both party platforms are "wet"—one clearly and uncompromisingly so; the other timorously and tentatively so. It is as if the Democrats, had boldly

plunged head first into the water; by a high dive from a rock; while the Republicans went in, shiveringly, step by step, from a sloping beach, hoping, at one and the same time, that their friends on the shore would not notice that they were going all the way in; and that their friends in the water would welcome them to the depths.

There is no sense in Christian voters fooling themselves on this point: both national parties are "wet." They offer the issue of Prohibition repeal to the country; and the decision on that issue must be made. The only field left to Christian voters for effective political activity is in congressional and legislative elections. There they should bestir themselves.

All political potency will be futile, however, unless the churches can arouse the nation from the spiritual apathy into which it has sunk. Thus far, even the unparalleled depression has not availed to create a general spiritual awakening. Individual religious concern there is a-plenty; but nothing resembling a great resurgence of questing for vital Christian ideals is apparent.

This condition is critical, from every viewpoint. It should drive pastors and people to their knees. It should shape the character of present-day preaching. It should be the burden of all religious conferences. Only a real revival of spiritual religion, of Christian ideals, of sincere turning to God, can save the churches and society in this determinative hour.

Swarthmore, Penn.

July, 1932.

—BR—

BRICKS WITHOUT STRAW

By Louis J. Bristow, Superintendent

—O—

The Egyptians required the Israelites to make bricks without furnishing them the necessary straw. Sometimes I feel that is just what our Southern Baptist folk require of their denominational executives. Here in the Southern Baptist Hospital, for example, we are expected to pay for the building, keep up repairs and replacements, and take in all the poor people who need hospitalization; and to do this on the most meager gifts imaginable.

During the whole month of June we received only \$16.00 with which to help the poor. But, my! how many and how insistent were the requests for free service in that month. One pastor wrote me asking that a woman of whom he said, "she is far and away the most valuable member of our church" be admitted free; and when I asked if his church



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.

10¢ and 35¢ at dealers.

would help with the necessary cost he wrote me a "scorching" letter, criticizing the hospital and its management severely and asserting that it is our "attitude of grasping commercialism" that has "made it difficult for pastors to secure contributions for Christian causes." Whew! But others write that way also.

Again, here is a letter from an honored, aged preacher whose wife needs hospitalization. He says he was an active pastor for more than 42 years, always receiving a small, inadequate salary. Now, in his old age he is receiving a small allowance from the Relief and Annuity Board, but it is insufficient to sustain him and pay a hospital bill. Of course, we want to admit her, but she is only one of more than two score who, in June, asked to be admitted free. And we were given only \$16.00 with which to do free work. What shall we do? If we admit all who ask we will go into debt: If we decline we are unkindly criticized by those who ought to know better. Bricks without straw—and the lash for our backs if we fail in the tale of bricks. But we rejoice in being able to do something towards Healing Humanity's Hurt anyway.

New Orleans.

—BR—

"Since the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible (says Reuter's Madrid Correspondent).

"So many packets of Bibles now reach Madrid from Britain that the small handcart in which they were carried from the local station to the offices of the Bible Society has had to be replaced by a motorvan. The figures of 190,554 Bibles and New Testaments sold in 1931 as compared with 130,554 sold in 1930, clearly show the considerable increase in sales."—Selected.

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The Children's Circle

MRS. P. I. LIPSEY

WAYSIDE FLOWERS

Ada M. Strachan

God knew that all might not a garden have
To call their own,
And so He scatter wide the way-side flowers
By brook and stone;

That busy toiler on the dusty road
In moon's hot glare,
Or lonely traveller on far mountain trail,
Their joy might share.

So well He knew the form and per-fumed grace
Of one wild rose
Would brighten weary heart and saddened face,
Where'er it blows!

My Dear Children:

When you read this I shall probably be on my way to Colorado for my yearly visit to our son and daughter who live in beautiful mountain-circled Colorado Springs. I may be, when you read, at Memphis, where I hope to stop for a day or two with blue-eyed Adele, and brown little Mary and blond, round-faced baby Jimmie, with their father and mother, or detained a few hours at Kansas City, where great Union Station is like a little world or rolling across the Kansas plains for twenty-four hours. Or perhaps, drawing nearer the journey's end, I may be watching the mountains as they come into view for a period, then pass out of view; or perhaps I may have come to the region where the mountains cease to pass out of sight, though sometimes magnificent Pikes Peak dominating all the rest, is seen first on one side then on the other of our winding track. When that happens, it's not long till the glad welcome from the dear ones whom I have not seen for nearly a year. Now, about yourselves. I hope you will read our Page just as regularly as you always do, and take just as much interest as ever. Send your letters as you always have, and I will attend to them, or if not some better person.

The Jeannie Lipsey Clubs numbers 1, 2, 3, and 4, are attending to their matters finely, and I know will continue to do so. You will not

know that I am away, except by the Colorado letters I write you.

Our friend, Miss Mattie Thompson, wrote me a letter some time ago which I put in the paper on our Page, supposing it was for that purpose. It was not intended to be printed, and I am sorry it was printed as she is sorry. It was a very sweet little letter.

And now goodbye, and let us hear from you.

With love,
Mrs. Lipsey.

BIBLE QUESTIONS NO. 7 AUG. 18TH

The Man Born Blind: John 9:1-38.
1. Was sin the cause of this man's trouble?

2. What does Jesus say was the occasion of his blindness? John 9:2.

3. Why did Jesus use the clay and spittle instead of healing the man as He might have done without any medicine? John 9:6.

4. Why were the neighbors not certain that this was the same man they had known? John 8:8-9.

5. How could the cured man know better about Jesus' character than the Pharisees? Did he feel towards Jesus as they did?

6. Why were his parents not willing to speak for their son? John 9:22.

7. What blessing did the man receive in his heart? John 9:37-38.

Oakley, Miss.
Aug. 3, 1932.

Mrs. P. I. Lipsey,
Clinton, Miss.

My Dear Mrs. Lipsey:

My mother reads the Circle page to me and I enjoy listening. I am just five years old, and hope to go to school this fall. I took expression last winter. I want to take music and expression this winter.

I have never written to the Circle page before so hope to see this in print. I am sending \$1.04. I want \$1.00 to go to the Orphanage and 4c for a button.

Your little friend,
Daisy Gene Evans.

I hope you like your button, Daisy Gene. Your dollar will be a great help to the orphans and we are certainly grateful for it. Write us again soon.

versity; President L. T. Lowery, Blue Mountain College; President W. J. McGlothlin, Furman University; President R. L. Moore, Mars Hill College; Dean Peyton Jacob, Mercer University; Dr. W. S. Allen, Baylor University; President Chas. D. Johnson, Ouchita College; President John Jeter Hurt, Union University. Ample time is given at each session on the program for open discussion.

Special guest speakers will be Dr. J. L. Kesler, Vanderbilt University; Dr. Robert E. Speer, and President A. W. Bevin of Colgate-Rochester Divinity School. This meeting will be of interest to all who are concerned in the education of our youth, especially to those connected with our Baptist schools.

On August 22nd and 23rd, the annual session will be held of the Southern Baptist Educational Commission, and of the Southern Baptist Association of Teachers of Bible and Religious Education. It will be a great week for Christian Education, and a fine opportunity for many pastors, laymen, and women to spend

some days at Ridgecrest. A rate of one fare for the round trip will be given on the railroads for those who attend this meeting, and the hotel at Ridgecrest will give a rate of \$2.00 per day for room and meals.

The meeting of the Southern Baptist Education Association at Ridgecrest will adjourn at noon on August 15th, to meet at the Battery Park Hotel in Asheville at two o'clock in the afternoon with the Methodists from Junaluska and the Presbyterians from Montreat in a joint session of the Liberal Arts College Movement, concerning the problems of the church related Colleges of the South.

NEWS NOTES

Rev. C. H. Frye of Blue Mountain reports good meetings in his churches at Woodland, and Mont Pelier. Rev. J. L. Courson of Slayden did the preaching at Mont Pelier and there were six additions, and Rev. James Middleton of Woodland did the preaching there and there were eight additions to the church at Woodland.

Oak Grove, Union County, where Bro. G. W. Wages is pastor reports a good revival among the church folks with twenty-one additions to the church, fourteen by baptism.

Rev. John H. Adams of Reinz, Miss., did the preaching at Pleasant Hill (Tippah County) where he is pastor. There were eighteen additions, seventeen by baptism.

Rev. G. W. Wages recently closed a great meeting at Macedonia (Tippah County) in which there were twenty-two additions by baptism and several by letter.

The revival at Falkner closed Friday night, Aug. 12. The preaching was done by Dr. L. N. Penick of Union University, Jackson, Tenn. There were four additions to the church, three by baptism. The preaching was of high order.

The writer had a very pleasant week with Rev. O. H. Richardson at Blue Springs, Union County. There were six additions to the church.

On Sunday the first day of the meeting the pastor together with the visiting preacher was invited to the birthday dinner of Sister Ida Epting of Sherman, Miss. This was an interesting experience to see this "Mother in Israel" surrounded by her children, grand children and

great grand children. She is the mother of nine children, and forty-seven grand children and eighteen great grand children. Although this is the eighty-first birthday she is in the best of health, and happy in the Lord's service.

After the dinner Bro. Richardson drove me to East Tupelo and gave me a look at the splendid new church building that his people are erecting there. It is not quite finished; but far enough along that they can use it to worship in and get out of the school building. The work at this new church is progressing nicely. They reported 135 in Sunday School last Sunday and the church is but a little over one year old. The meeting at Blue Springs was our fourth meeting with Pastor Richardson. He is a most congenial yoke-fellow, one of the Lord's chosen.

Chaplain S. V. Gullett reports a good meeting with Rev. D. W. Moulder at Polkville in Smith County. There were nine additions, six by baptism. Bro. Moulder is said to be one of the busiest men in the state and a great and good pastor.

Rev. L. C. Riley of Oklahoma begins a meeting at Shannon with Rev. O. H. Richardson August 14th.

C. S. Wales,
Blue Mountain, Miss.

PELHATCHIE T.E.L. CLASS

The T. E. L. Class of the Pelahatchie Baptist Sunday School met Monday afternoon, Aug. 1st in their class room for regular business meeting. Mrs. Williams read for our scripture lesson James 2nd chapter. Prayer by Mrs. Stingley. Reports from all officers were made and very favorably.

Mrs. Stingley, the splendid teacher, read an interesting paper written by Dr. B. C. Land, "How They Built a Sunday School Attendance From 125 to 400."

The meeting was brought to a close with prayer by Mrs. Buford.
—Class Reporter.

666

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Two of our good brick dormitories are conducted on the cooperative plan, whereby each student is enabled to reduce the cost of room, board, literary tuition, laundry, and fees to \$252.50 for the entire session of thirty-six weeks. The cost of room and board also reduced in the Whitfield and New Hearn residence halls, where each student has a room with connecting or private bath.

Three of our splendid brick buildings were erected in 1928 at a cost of more than a quarter of a million dollars.

For more than half a century Blue Mountain College has been noted for its splendid Christian atmosphere.

Sixtieth annual session begins September 14.

Write for catalogue and new booklet of campus views.

LAWRENCE T. LOWREY, PRESIDENT
Blue Mountain, Mississippi

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

PRENTISS ORGANIZES B. A. U.

We are happy to report that the Prentiss church has recently organized a B. A. U. or Adult Union as we often speak of this organization. They started off with eighteen members and have been adding members steadily and have set as their goal the Standard of Excellence. Their plans are to start right off with a study course, taking methods, thus giving the officers and committees a knowledge of their duties and opportunities. We are indebted to Mrs. J. S. Dale for this report.

KOSCIUSKO HOLDS FIRST DIVISIONAL MEETING

On last Thursday Kosciusko was the hostess of the first Divisional B. Y. P. U. meeting in the state. Mr. Granville Myrick, the Divisional Vice-President had called this meeting of his division, his home church entertaining those who came. The meeting started at ten o'clock and closed at three fifteen, with an hour's intermission for lunch. It was a meeting with an attendance of about a hundred. Quite an interesting program was rendered showing that good preparation had been made for it. Dr. J. S. Riser, Jr., of Durant was the inspirational speaker and brought a most helpful message on "Be Ye Transformed." It was the privilege of the State B. Y. P. U. Secretary to be in the meeting and led a conference in which a number took part. Every minute of the time was spent profitably and the interest in the meeting was marked all the way through. From this beginning we look forward to a progressive march among our churches and associations in the matter of training our constituency.

DIVISIONAL VICE-PRESIDENT POLK CALLS MEETING

Mr. Reed Polk, Divisional Vice-President in District Six, his division covering Marion, Jeff Davis and Covington counties, has called a meeting of his division for Friday, August 19th—that's tomorrow!—The meeting will be held with the Prentiss church, the opening session will be four P. M. The meeting will run for two hours in the late afternoon, then the church will serve supper to the visitors following which will be a continuation of the program. A large attendance is expected and a splendid program has been planned. All churches in these counties are expected to send delegates even though they may not at the present time have a B. Y. P. U.

NEWTON ASSOCIATIONAL B. Y. P. U. ELECTS

The Newton County Associational B. Y. P. U. in its recent meeting, which was held July 29 proved quite a success. The program was most inspirational, the attendance was large and enthusiastic, and the spirit all

the way through was good. Reports of the work among the churches was encouraging, showing a growth in both number of Unions and efficiency in operation. It was the pleasure of all attending the meeting to hear Rev. W. W. Kyzar, pastor of Philadelphia First Church, and Bro. S. T. Roebuck who were the inspirational speakers for the occasion. Mr. A. A. Roebuck who has served through the year as president severs his connection with the work as he leaves soon to be connected with Mississippi College. Mr. W. E. Green, who has served for the past two years as District President of District Four, and who will be a student in Clark College this fall was elected to succeed Mr. Roebuck as president, with Mr. Grover James of Union continuing as Active Vice-President of the county. The next meeting of the organization will be held with the Decatur church.

INDIANOLA B.Y.P.U. PRESENTS DEBATE

Feature of Program Offered Sunday Evening, July 31st

The B. Y. P. U. will have as a closing assembly feature at the regular meeting Sunday evening a debate on the subject, Resolved, That the Office of President is More Important than that of Group Captains. The affirmative will be represented by A. M. Campbell and Mrs. Carl Owens; and the negative by Earl Thomas and Hazel Watson. Three minutes will be allowed each debater. The judges will be W. P. Saunders, Mrs. A. A. Orr, and Mrs. Price Herring.

The public is cordially invited to attend.

The meetings of the B. Y. P. U. are attracting large numbers of our young people and adults, the attendance running upward of one hundred each Sunday evening.

A properly supervised B. Y. P. U. will give to the church member who takes advantage of the work the B. Y. P. U. offers a deepening spiritual life that makes him love the Bible, love the church, love the sinner, love other Christians, love the Lord and his work. It also gives him a training that makes of him an efficient church member capable of winning the lost, promoting good fellowship, serving effectively as a leader, and rightly dividing the Word of Truth.

A properly supervised B. Y. P. U. will give to the church member who takes advantage of the work the B. Y. P. U. offers—vision, enthusiasm, capability, consecration, initiative and the spirit of cooperation. It develops Christian graces, deepens spiritual life, gives him Baptist stamina, develops his social life and enlists him in stewardship.

In Memoriam

MRS. O. H. HERRING

After a lingering illness, Mrs. O. H. Herring quietly departed this life June 25, 1932, at the age of 52, in Vicksburg Hospital. She was a woman of lovely personality, a loyal member of Strong Hope Baptist Church and other circles, a devoted and loving wife and mother, having been married 34 years and being the mother of eight children all of whom together with her husband and ten grand children survive her. Two brothers and one sister also mourn her loss.

Her sons and daughters are: N. T. Herring, Memphis, Tenn.; Mrs. J. P. Pickett, Greenville, Miss.; Mrs. J. O. Parks, Vicksburg, Miss.; Mrs. R. L. Gray, Greenwood, Miss.; Mrs. Edd Rutland, Mrs. Minnie Stamps, Jack and Vardaman Herring, Wesson, Miss.

—By Strong Hope Church.

Mrs. J. M. S. Reeves was called to her reward on July 27th after an illness of less than an hour. She was a devout member of the Johnston Station Baptist Church and a Christian of long standing. She was very influential in the community in which she lived. Her going was regretted by a large number of friends and relatives who are consoled over the fact that she was a Christian and therefore prepared to go with Jesus who summoned her departure.

A. W. Talbert,
Her Pastor

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WHO FIGHT PROHIBITION

Why Wet Millionaires Fight Prohibition, is the title of an amazing article appearing in Signs of the Times. After reading it, we are led to the conclusion that this year will witness a strengthening of the hold which the 18th Amendment has upon the minds and hearts of the American people, or see the entering of a wedge that will result in the repeal of our great, national, prohibitory law.

The country has been flooded with infamous propaganda; falsehoods of the most malicious nature have been told by the wet press. Representatives have been sent to foreign countries, where the liquor trade is legalized, to write for the American newspapers and magazines laudatory articles about the benefits of the traffic in alcoholic stimulants. Among these journalists are some university professors. In the United States the wets write articles against prohibition and have them appear as editorials in many of our metropolitan dailies; either paying outright for the privilege or making the remuneration in expensive advertisements of the business concerns with which they are concerned.

The imagination of our people has been inflamed by unscrupulous men and women against the dry cause, leading to angry meetings of protest. The labor world has been duped and blinded. The influence of the enemies of prohibition has been so insidious and so effective that, in several states, only the wets get positions as principals and superintendents in the public school system. The idea for that is to prevent the teaching of the effects of alcohol upon the human body.

What company of men is it that has deluged America with anti-prohibition propaganda in an effort to undermine the National Constitution? It is the Association Against the Prohibition Amendment, or the A.A.P.A., as it is commonly known. The story of this organization reveals one of the most astounding episodes in the history of America. It is based upon the official records of the Hearings of the United States Senate Lobby Investigating Committee in 1930. The inwardness of the A.A.P.A. was discovered when the books of the Association were seized by the government and carried to Washington to be investigated by the Senate Lobby Committee.

The authority that we quote declares, "It was found that the A. A. P. A. had only about 10,000 dues-paying members, and that out of \$425,000 received in dues and donations in one year, 8 millionaires contributed 47 per cent of this total amount; 20 millionaires had contributed 64 per cent of this total, and 53 millionaires had furnished 75 per cent of the \$425,000.

"In other words, this, the greatest wet organization in the land, is run by a half-hundred millionaires."

Why are the few wealthy men in the A. A. P. A. so keen for the legal restoration of the liquor traf-

fic? Let the editor of the Signs of the Times answer:

"The minutes of the Board of Directors of the A. A. P. A. and the files of their letters, as uncovered by the Senate, reveal the challenging fact that the few millionaires behind the A. A. P. A. are working might and main to get liquor back so as to relieve themselves of income and corporation taxes. This was freely admitted by the two executive officers of the A. A. P. A., Henry H. Curran, president, and William H. Stayton, secretary, when they were placed on the witness stand by the Senate interrogators.

"The A. A. P. A. millionaires figure that if beer is re-legalized and each glass is taxed three cents, this will bring in enough money to balance the present Government revenue from income and corporation taxes; therefore these taxes will be done away with altogether, or at least materially reduced, and they—the millionaires—will save multiplied millions in various taxes on their firms * * * In one of the official memoranda of the A. A. P. A. that was produced at the Senate hearing was found these two sentences written by Secretary Stayton:

Do you realize that Congress has power to at once legalize a glass of mild, wholesome beer? And, that workingmen and others would willingly pay a tax of three cents per glass, and that that amount (based on past consumption) would enable the Federal Government to get rid of the burdensome corporation taxes and income taxes? * * * It was furthermore disclosed by officers of the A. A. P. A. that the millionaires backing the organization represent corporations having a total worth of forty billions of dollars. * * * It was revealed at these hearings that Canadian whiskey makers had backed the A. A. P. A., as had also powerful one-time brewers and distillers in this country, who hope for a revival of their business by the modification of prohibition."

The roster as given is as follows: "The five most prominent men in the A. A. P. A. are: Arthur C. James, the wealthiest and most potential railroad stockholder in the United States; John J. Raskob, who is a leader in both the General Motors Corporation and the Du Pont Nemours Corporation; Pierre S. Du Pont, one of the three brothers, each of whom is a power industrially and financially in this country; Henry S. Curran, president of the A. A. P. A.; Charles H. Sabin, who is one of the most influential bankers in America."

The last named is the husband of the Mrs. Charles H. Sabin, who is the leader of the National Woman's Organization for Prohibition Reform. We do not care to have any of wet Charles H. Sabin's millions poured into Mississippi to poison the minds of our people relative to the repeal of the 18th Amendment and modification of the Volstead Act. We must station sentinels upon the outposts of our civilization to guard the citadels of our sacred possessions.

THE GOSPEL OF CHRIST, CONDENSED

Once upon a time nearly twenty centuries ago there was born a little baby boy in Palestine, in the city of Bethlehem. His birth had been previously announced by an angel, to the husband of Mary His mother on this wise: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." "and she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sons." "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, 'Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel which being interpreted is, God with us.'" (Matt. 1:20-24).

So, when the child was born it meant that the same Jehovah-God that walked and talked with Abraham; the same God, the great I Am that talked with Moses out of the burning bush; the same God that called Moses up on Mount Sinai and delivered to him the law; the eternal self-existent Living Word, by whom and for whom all things were created was now tabernacled in human flesh: "The Word was made flesh and dwelt among us." (Jno. 1:14).

But He was born to suffer and die. He was responsible for our existence, for He created Adam—the first man—our original ancestor; and He knew the trouble that the human race had gotten into and because of His sympathy, compassion and intense love for the human race He came to deliver us from our trouble. The only way He could do it was to suffer and die in our room and stead. And He "suffered for sins, the just for the unjust, that He might bring us to God." (1 Peter 3:18). He performed the purpose for which He came into the world by voluntarily laying down His own life, as He hung on the cruel cross of Calvary with nails driven through His hands and His feet and a spear driven through His own heart; the heart of God.

The purpose of His death was this: "He died for our sins according to the scriptures," (1 Cor. 15:3). According to what scriptures? The Old Testament scriptures; that is, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed," (Isaiah 53:5).

But, He was not only "delivered for our offences" but "was raised again for our justification" (Rom. 4:25). For He was taken down off the cross and buried in the new tomb of Joseph of Arimathaea and the Roman put a seal on the tomb. But thanks be unto God: "He could not be holden in death"; so, the third day He arose and came out of the grave, physically, bodily, and was seen after his resurrection by more than 500 witnesses.

His resurrection and ascension into heaven was a vindication of the approval of God the Father that

He had accepted His sacrifice and was satisfied. Now, we are told, that, "Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood," (Rom. 3:24, 25). What? A propitiation. What is a propitiation? It means that God's wrath against sin was appeased, and that we are justified by faith in Him—in His blood. We are implicitly told that Christ died for our sins; and that God was propitiated; and that all we have to do is to become reconciled to God, by accepting this supreme sacrifice for our own personal benefit by appropriating it by faith. Is that all? Yes, that is all: "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts 16:31). "Verily, verily, I say unto you," said our Lord: "He that believeth on me hath everlasting life" (Jno. 6:47). Now, that is the truth. Eternal life is the gift of God through Jesus Christ our Lord (Rom. 6:23). And He gives it to us absolutely free if we believe Him. Is that all? Just simply believe on Him? That is all: "For by grace are ye saved through faith, and that not of yourselves it is the gift of God; not of works lest any man should boast" (Eph. 2:8, 9).

When we believe on the Lord Jesus Christ, then, just at that moment we are saved; and safe eternally every moment thereafter unconditionally. We are justified before God, and all the powers on earth and in hell can not condemn us by any means, or for any cause. We are saved, saved, SAVED! We are God's children, and will be His children a million years from now. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1): "Verily, verily," says our Lord—and who will dare dispute His word—"He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation" (Jno. 5:24).

Every man, woman, boy, or girl, who reads the above quotations and does not believe it, makes God a liar in their heart, and the wrath of God abideth on them.

J. E. Heath,

Winona, (R 5) Miss.

REVIVAL AT RICHLAND CHURCH—PLAIN

Preaching by Rev. R. B. Patterson of Calhoun City, former pastor of Davis Memorial Church; song services by Prof. O. U. Rushing. Ten additions, which in addition to 28 already since the first of the year makes a total of 38. The Senior B. Y. P. U., one of the Unions which was organized since the first of the year, gave a pageant on Sunday evening of the first day of the meeting, which was under the leadership of Miss Myra J. Harper.

A. W. Talbert, Pastor.

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PREACHER-MEMBERS

A member of a church who is a preacher, especially a retired or semi-retired preacher, is likely to be a problem for the pastor and the membership at large. It seems hard for one who has been the recognized leader, if not executive, in many churches, to gracefully accept a place in the ranks. The retired or partly retired preacher frequently wants and often demands recognition and is easily offended if he is not noticed and recognized in special ways and given especial attention. And these men hardly realize just how they appear to other people. They could be much loved and greatly respected if they were not so insistent on protruding with unbecoming self-seeking into all the affairs of the church. Frequently these brethren criticize the inefficiency of their younger pastors, and stir up no end of trouble in seeking following which they ought gladly to tie on to the pastor. And in this article, I have no remedy to propose. In fact I did not aim chiefly at pointing out the difficulty. I simply wanted to state the facts so that the exceptions which I shall point out may be appreciated.

We have here in the Highland Baptist Church, Meridian, two active ordained preachers, Dr. W. A. Roper, 1709 36th Avenue, and Rev. L. T. Dyess, 3306 20th Street. Dr. Roper has been pastor of several prominent churches in this State and in Arkansas. He was pastor of Kosciusko for nine years. He still has all his time filled, reaching his work from his home here in Meridian. Brother Dyess has been in the ministry only a short time, but he is well qualified for his work, and is active and successful in pastoring and supplying churches near the city.

I have been so happy to find in these brethren the exact reverse of the things which I mentioned as being a problem in the case of so many preacher members. These brethren do not demand special recognition. They are ready to fall in on short notice or otherwise wherever they are asked to serve. They feel free to make suggestions, but these are always offered in the most modest spirit, and without any favor of domineering or condescension. They are willing to do the toil of the church where it becomes necessary or advantageous. They expect no horns to be blown about their services when they have finished. They are loyal to the pastor in every way. They are his friends and counselors. They are not easily offended. Their feelings are not "stuck out." They cooperate as members, even in the support of our church work and denominational program. May they stand as examples to preacher-members everywhere.

J. H. Street.

PLEASANT VISIT TO MT. PLEASANT

Yes, three services a day for 5 days, the hottest week in July; but it was pleasant. Preaching at 11, dinner on the ground, a Bible lecture at 2, preaching again at 8!!

That was the program for five hot days. It was perspiration for me and the people said it was inspiration for them. I enjoyed my part of it and the people said many times that they were enjoying their part.

It was Mt. Pleasant in Lincoln County, a country church, a one-Sunday church, small in number, big of soul, an A-1 Sunday School, three B. Y. P. Unions and one Adult Union! Can you beat it?

P. E. Cullom is the pastor and he's a good one. He is a Mississippi College graduate, and S. B. T. graduate, who makes a part of his living otherwise and serves country churches as pastor. His wife was there throughout the week and rendered excellent service. She is a daughter of that Prince of Country Preachers, Rev. Elisha Gardner, whose influence will live in South Mississippi for generations to come.

Rev. James A. Chapman, a former pastor whose work abides and who himself abides in the hearts of the people, came by for one day and hastened on to a meeting at another church. He is another important worker in that important section of our state.

In the midst of the meeting the people suffered a great shock in the sudden death of Sister J. M. S. Reeves, one of the best beloved Baptist women of the community. Brother Reeves is a citizen worthwhile. O! for 1,000 churches in Mississippi similar to Pleasant Grove!

W. T. Lowrey, Clinton, Miss.

"OVER IN ARKANSAS"

Sure! I've been to Arkansas! I was there at the same time Huey Long was but we did not make the same amount of noise! He won out and I came out, both happy! I went over to supply the pulpit for two Sundays at the First Baptist Church, while Pastor J. H. Buchanan was supplying for Pastor D. O. Johnson at the Third Church, Saint Louis. By the way, Brother Editor, Dr. D. O. Johnson, President of the Northern Baptist Convention is pastor of the Third Church, not of the Second as was stated in The Baptist Record of the 7th. The Second Church is the wealthy, stylish church. The Third is the people's church and has 4,000 members.

El Dorado is a lively little "Oil City" of about 15,000 people and the First Church is the "givingest" church in Arkansas. They gave over twelve hundred dollars to the recent emergency collection for Home and Foreign Missions. They are a great people. They go, give, and listen.

Pastor Buchanan is a Mississippi College graduate and endures the distinction of being the writer's son-in-law. So, I had the pleasure of a visit to a much beloved daughter and a bunch of "mucher beloved" grand children, 4 in number. There are many Mississippians in the church.

W. T. Lowrey

REV. C. S. CURTIS

The funeral of Rev. C. S. Curtis was conducted at the East McComb Baptist Church, Sunday, July 10th, 1932. Rev. J. R. Carter conducted

the services assisted by the pastor, Rev. W. A. Gill.

Bro. Curtis was born sixty-seven years ago. He was a native of Mississippi, being the great grandson of the late Rev. Richard Curtis, the organizer of the first Baptist Church of our State.

Twenty-five years ago he was married to Miss Nellie McCulley a native of Kentucky. They have one child, Mrs. Forrest Myers of Jackson, Miss.

On account of failing health, a few years ago, Bro. Curtis retired from the ministry and has resided in McComb until his death. The Christian life of Bro. Curtis brought to him a host of friends who sustain a great loss in his death.

Many times during the last few years of Bro. Curtis' life he expressed the desire to meet his Lord some Sabbath morn, and just at one o'clock Sunday morning, July 10th, he was called to his reward.

The many friends of his good wife and daughter, extend a heartfelt sympathy at this time of bereavement.

There's a wonderful city in a wonderful country,

Where the roses of time never fade, Not a sorrow is there, neither sickness nor dying,

And no graves on the hillside are made,

There the cares of this life are forever forgotten,

As the years of eternity roll, Not a storm to molest or a tempest to frighten,

'Tis the beautiful home of the soul.

W. A. Gill, Pastor.

STONE COUNTY B. Y. P. U. IS ORGANIZED

The Stone County B. Y. P. U. convention met in the Wiggins Baptist Church, July 31. All the Unions were to have met at this convention but heavy rains prevented some of them being able to attend.

We had as our speaker, Mr. Edgar

Holcomb, President of Mississippi Woman's College.

The convention was organized with the following officers: President, Mr. H. V. Redfield; Vice-President, T. P. Wyatt; Leader from Wiggins, Mrs. J. D. Covington; Leader from Perkinston, Mrs. J. N. Dedeaux; Leader from Big Level, Miss Velma Hatten; the Junior and Intermediate Leader, Miss Bertie Blackwell; Secretary-Treasurer, Miss Cassie Breland; Choir Leader, W. R. Hatten; Pianist, Miss Benty.

The convention will meet every Fifth Sunday. The next meeting will be held in the Perkinston Baptist Church. Mr. Holcomb will be with us again during this meeting.

—Cassie Breland.

Our good friend, Dr. A. U. Boone, father of President W. C. Boone, and for many years pastor of the First Church, Memphis, has rendered a service in Oklahoma which is greatly appreciated. For six months he supplied for the First Church, Tulsa, before that church called Dr. J. W. Storer as pastor. For the past several months he has supplied for the First Church, Shawnee. During that time there were 83 additions to the church, 40 of whom were received for baptism. Some \$1,300 was given for Christian Education and \$400 for Home and Foreign Missions. Some of the church debt has also been paid. Dr. Boone goes to Nashville, September 1, to supply six months for Immanuel Church.—ex.

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Know Your Mississippi College

The first two issues of this column brought you some information about the Mississippi College alumni. This column, and the next, are to deal with the Mississippi College faculty.

But there are some truths, and some values, that cannot be conveyed in a column of this sort. The thousand warm-hearted friendships that spring up between teachers and students, and those intangible but powerful things, personality and character, cannot be hedged within such narrow limits.

In other ways, however, the ability of a faculty can be tangibly, almost statistically, measured.

An important test of the scholarship of a college is the number of advanced degrees earned by its faculty.

A degree is, to be sure, no absolute guarantee of ability. But, when offered by a reputable graduate school, it is extremely valuable as a certificate of scholarship. The Doctor's degree certifies usually to three years of intensive study in some one field, plus a reading knowledge of two foreign languages, plus an original contribution, through research, to the sum total of human knowledge. The Master's degree certifies to one or two years of intensive study in a single field, plus a research paper, or thesis.

Of the ten active heads of academic departments in Mississippi College for 1932-'33, eight held the Doctor's degree. This is exactly double the number required by the

Southern Association of Colleges.

Of four assistant professors, three hold the Master's degree, and one is now finishing his Master's work.

How does this record compare with that of other schools? In 1930-'31 Professor James G. Blaine examined the faculty lists of eighty American colleges enrolling each a thousand students or less. He discovered that, in proportion of advanced degrees among faculty members, Mississippi College ranked eighth among the eighty. Since that time, two additional departments have come under the leadership of men holding the Doctorate. It is certain, therefore, that Mississippi ranks among the top ten per cent of American colleges of her class, and possible that she ranks among the top five per cent.

There are no "duds" among the degrees of our faculty. All of them come from genuine graduate schools, and some from universities of international fame. For M. C. faculty members have won degrees from the graduate schools of Alabama, Chicago, Columbia, Cornell, Goettingen, Indiana, Mississippi, North Carolina, New York, Pittsburgh, the Southern Baptist Theological Seminary, and Vanderbilt.

We respectfully invite our Baptist supporters to compare this record with that of any other college, either in Mississippi, or elsewhere.

Next week this column will carry some information about the work of our faculty in independent fields, "beyond the degree."

"I WILL COME AGAIN"

John 14:3

These are words of Jesus, the Son of God, to his disciples, whom he had "chosen out of the world" (John 15:16-19, to "bear witness" for him; the "people made ready and prepared for the Lord" by John the Baptist, Luke 1:17) the "man sent from God" (John 1:6) for that special purpose; the people who constituted the first New Testament church, located in Jerusalem. "If I go away and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:3. Read Acts 1:11.

The inspired apostle, Paul writing to the church at Corinth said, "We shall all sleep (die) but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality," 1st Cor. 15:51, 52, 53. "From whence we look for our Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to

subdue all things unto himself." Phil. 3:20-21.

"Writing of the resurrection of the dead, Paul wrote that it, (the body) is sown (buried) in corruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." First Corinthians 15:42, 43, 44, "I would not have you to be ignorant, brethren, concerning them who are asleep (the righteous dead) that ye sorrow not, as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we (or they) who are alive at the coming of the Lord shall not precede them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we (or they) who are alive and remain shall be changed in a moment, in the twinkling of an eye, 1st Cor. 15:51, 52, and caught up together with them in the clouds to meet the Lord in the air; and shall ever be with

the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13 to 18.

This is the first resurrection, when Jesus, the Son of God, comes again for his saints, to receive them to himself in that place that he said he would "prepare" for them. John 14:3. "The rest of the dead (the wicked dead) live not again (are not resurrected) until the thousand years (millennium) are finished.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousands years," (on earth) Rev. 5:9-10; Rev. 20:5-6. This resurrection of believers only, will occur when Jesus comes to receive the resurrected "dead in Christ," and the then living saints who are "changed", to be with him in the Place prepared for them, where and when they will be given rewards for loyalty and "according as their works shall be." Rev. 11:18; Rev. 22:12.

When all "children of God" (Gal. 3:26) every believer in the Lord Jesus Christ, has been removed from the earth, there will be a period of "great tribulation, such as was not since the beginning of the world to this time, nor shall ever be." Mat. 24:21. Because of sin there is much crime, tragedy, suffering, sorrow, and agony of heart, among the people on earth today, but will it not be "hell" on earth when it is occupied exclusively by the wicked, the enemies of God and all righteousness? And that "man of sin" be revealed, that wicked (one), the antichrist, whom the Lord shall consume with the spirit (sword) of his mouth and shall destroy with the brightness of his coming" 2nd Thess. 2:3, 4, 8. The antichrist is destroyed when Jesus, the Son of God, with his saints, whom has received unto himself, returns to the earth, at the beginning of the millennium, where Jesus will reign, with his rewarded saints, as his official executives, as Lord of lords, and King of kings over the nations, on the earth—the only Potentate, the King of kings." 1st Tim. 6:15.

"Every eye shall see him; every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:11. "Behold, a King shall reign in righteousness and princes shall rule in judgment." Ish. 32:1. "Behold, the days come saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and he shall execute judgment and justice in the earth." Jer. 23:5. "Thou shalt judge the people righteously, and govern the nations upon earth." Ps. 67:4. "All rulers shall serve and obey him." Daniel 7:27.

"Do ye not know that the saints shall judge the world." 1 Cor. 6:2.

"To execute vengeance upon the wicked: to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all his saints." Ps. 149:7, 8, 9.

"Out of Zion shall go forth the law and the word (command) of the

Lord from Jerusalem—the capital city of the earth.

"His feet shall stand in that day upon the Mount of Olives (from which he ascended to heaven) and the Lord my God shall come, and all the saints with him, and the Lord shall be King over all the earth." Zeck. 14:4, 5, 9.

"The Lord hath said unto me, 'Thou art my Son; ask of me and I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them, (rule them) with a rod of iron; thou shalt dash them in pieces like a potter's vessel.'" Ps. 2:6, 7, 8, 9.

"For he must reign (over the nations of earth) until he hath put all enemies under his feet." 1 Cor. 15:25.

C. M. Sherrouse,
Biloxi, Miss.

—BR—

A GREAT REVIVAL AT SARDIS CHURCH

Sardis Church, located near Wesson, Mississippi, has just experienced a glorious revival. God's Spirit working in divers ways upon the hearts of men was present in great abundance. His dynamic power rekindled the dormant spiritual life of the membership, and His people again became praying evangelists. He touched and melted the hard crust of antagonism in the souls of three who had been disciplined in former years, and they came asking forgiveness and restoration. In all, He added unto His fold forty sheep.

The foremost and basic power in this revival was the Spirit of God. If there was a secondary cause, it was the fervent, untiring zeal of the pastor, Rev. Oscar Autritt. What a benediction to any man to rub shoulders with this great Christian personality! In the laboratory of every-day life here is one who ever strives to make religion real. With the glaring pitfalls of his native Russia as a background he is preeminently qualified to point out the dangers of formalism in America. I heartily commend him to the ministers of this state, and I urge each church to invite him to give his illustrated Russian lecture. It is full of startling revelations, and suggests many, much needed warnings to the Christian people of our beloved land.

W. A. Bell.

—BR—

GOOD MEETINGS

I helped Bro. D. W. Moulder at New Hope, Smith County, on the 4th week in June. Had 12 accessions, 4th week in June. Had 12 accessions, creased till last service. Bro. Moulder is a fine yokefellow.

Bro. J. B. Hunt helped us in our meeting at Hebron third week in July; had a good meeting; 6 for baptism and 6 by letter. The folks liked Bro. Hunt's preaching mighty well.

I held my own meeting at Oak Grove; 5 for baptism. They have a weekly prayer meeting and Sunday School. The little church is coming.

I am to help Bro. Moulder at Sardis, in Smith County, the fourth week in August. We are hoping for a great meeting.

Yours in the work,

Jas. A. Chapman.